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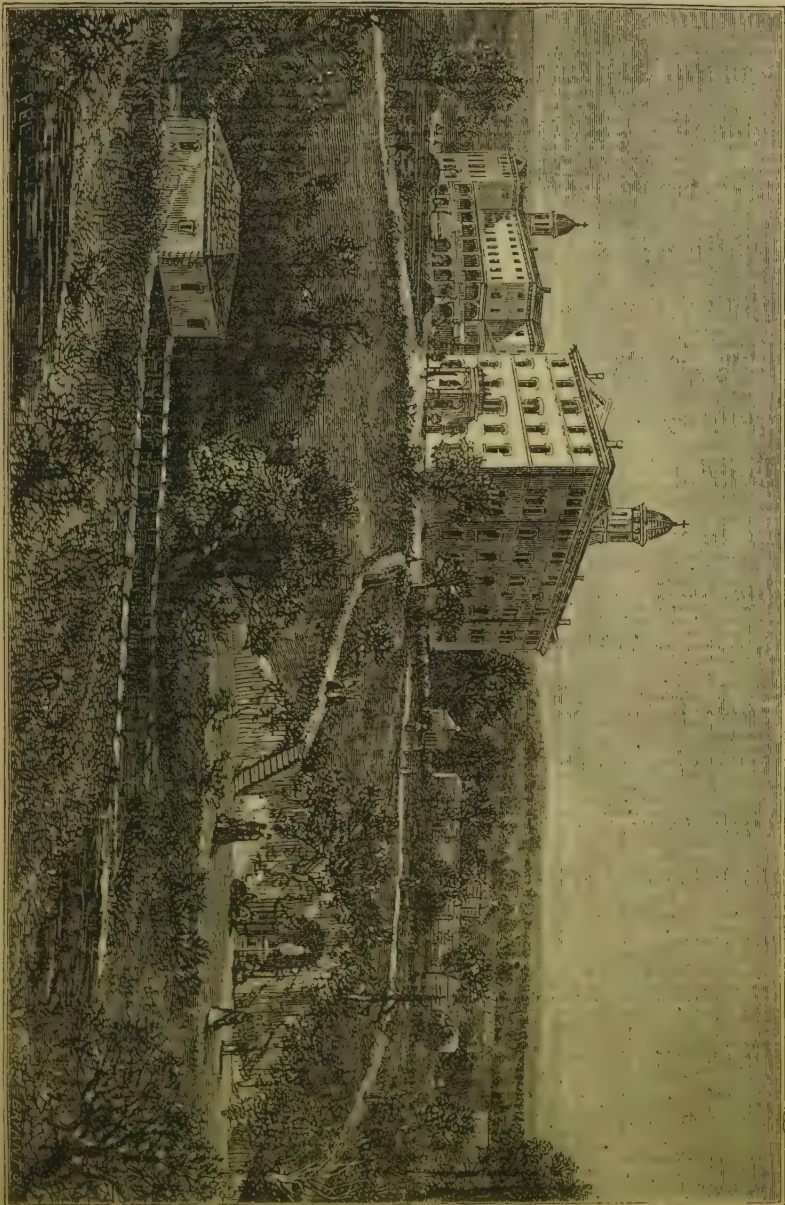
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For $\alpha \in \mathbb{R}$, let $S_\alpha = \{f \in S : \int_{\mathbb{R}^d} f(x) dx = \alpha\}$. A point $f \in S_\alpha$ is called a α -level set for ad if f is a α -level set for ad. We denote by S_α^* the set of all α -level sets for ad.

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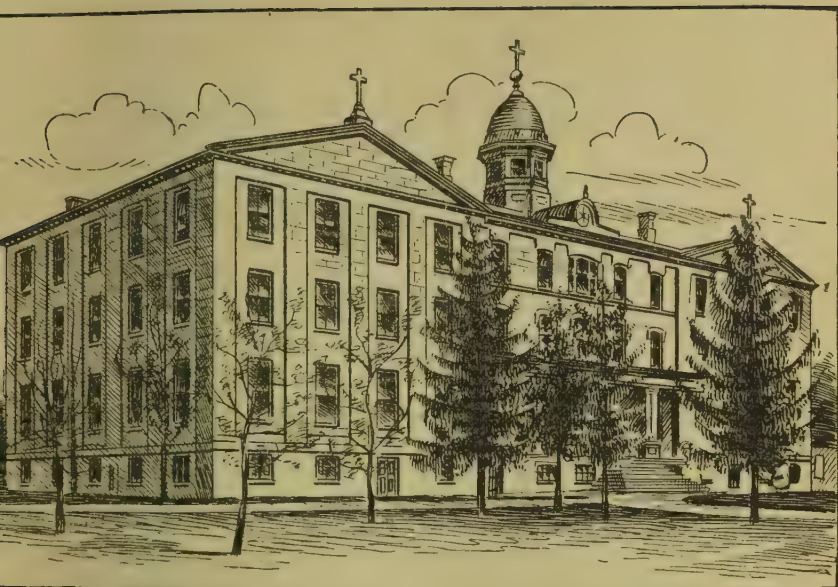
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Vol. III.—1888-91.



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1891.

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CONTENTS.

	PAGE
Preface (Committee on Publication)	5
Introduction (Committee on Publication)	7
By-Laws of the American Catholic Historical Society	11
Reports of Officers and Chairmen of Standing Committees made at the Annual Meeting of the American Catholic Historical Society :	
Address of the President	21
Report of the Recording Secretary	27
Report of the Corresponding Secretary	28
Report of the Financial Secretary	29
Report of the Treasurer	30
Report of the Librarian	33
Report of the Committee on Library and Cabinet	37
Report of the Committee on Historical Research	38
Report of the Committee on Hall	40
Public Meeting in the Academy of Music of Philadelphia (reported by Joseph I. Gilbert) :	44
Rev. Dr. Ignatius F. Horstmann's Address	45
His Eminence Cardinal Gibbons' Address	51
His Grace Archbishop Ryan's Address	55
Hon. John Lee Carroll's Address	65
Henry F. Brownson's Address	69
The American Catholic Historical Society and Catholic Reference Library (by Lawrence Francis Flick)	72
The Flathead Indians (by the late Rt. Rev. James O'Connor, D. D., Bishop of Omaha)	85
The Pioneer of Religion and the First Church and Cathedral in Omaha and Nebraska (by Rev. T. J. Fitzmorris)	III
Historical Sketch of Early Catholicity and the First Church in Cleve- land, Ohio (by Rev. G. F. Houck)	129
Sportsman's Hall (by Rev. Vincent Huber, O. S. B.)	142
Biographical Sketch of Rt. Rev. Arch-Abbot Wimmer, O. S. B., D. D., Patriarch of the American Cassinese Benedictines (by Sebastian J. Wimmer, M. D.)	174
George Meade, a Patriot of the Revolutionary Era (by Captain R. W. Meade)	193
Thomas Lloyd, Reporter of the First House of Representatives of the United States (by Martin I. J. Griffin)	221
The Ride of the Royal Wraith (by Charles H. A. Esling)	241
Some Facts Supplementary to the Article "Catholic Choir Music in Philadelphia" (by Rev. Thos. C. Middleton, O. S. A., D. D.)	248
St. Mary's Graveyard, Fourth and Spruce Streets, Philadelphia— Records and Extracts from Inscriptions on Tombstones—(pre- pared by John J. Maitland)	253
Goshenhoppen Registers, 1765-1785 (prepared by Rev. Thomas C. Middleton, D. D., O. S. A.)	295
Paschal Confessions and Communions and Confirmations at Loretto, Cambria County, Pa., 1810-13 (copied for the Society by Sister Antonia, of St. Xavier's)	399
Members of the American Catholic Historical Society of Philadel- phia	416
In Memoriam	426
Index	429

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ATLEE DOUREIDOURE, 103 WALNUT ST.

FINANCIAL SECRETARY,

EDWARD J. ALBIO, DREXEL BUILDING.

LIBRARIAN,

FRANCIS T. FURRY, 505 CHESTNUT ST.

CHAIRMAN OF COMMITTEE ON HISTORICAL RESEARCH,

REV. WALTER P. GOUGH, 406 LIBRANON ST.

CHAIRMAN OF COMMITTEE ON FINANCE,

CHARLES B. KRIN, DREXEL BUILDING.

CHAIRMAN OF COMMITTEE ON LIBRARY AND MUSEUM,

FRANCIS X. REUM, 3043 ASPEN ST.

CHAIRMAN OF COMMITTEE ON PUBLICATION,

LAWRENCE P. FLICK, 736 PINE ST.

CHAIRMAN OF COMMITTEE ON HALL,

SAMUEL CASTNER, JR., 1000 CHESTNUT ST.

MANAGERS

JOHN H. COLEMAN

JOHN H. COLEMAN

JOHN F. McMENAMIN

E. P. McMENAMIN

W. S. McMENAMIN

W. S. McMENAMIN

PREFACE.

The American Catholic Historical Society hereby presents its III. Volume of "Records" to the public. The kind reception which Volumes I. and II. received and the reputation which they have established for the Society, are in a measure responsible for the appearance of this. The Society courts public favor and strives to respond to every encouragement.

Some new features have been introduced into this volume, which, it is hoped, will meet with approval. As nothing conveys an idea so well as a picture, we have endeavored to illustrate historical events by half-tone cuts, where such could be well introduced, and where we could command a good photograph to copy from. We have also given portraits of the first and the second Presidents of the Society.

An important innovation is the photogravure of St. Mary's graveyard, Philadelphia. It is to be hoped that its appearance will induce persons, in a position to do so, to make drawings of all old graveyards throughout the country.

Some time ago the Society sent out a prospectus announcing the publication of this volume, and giving a synopsis of its contents. It is but fair to say that the prospectus has not quite been lived up to. Instead of using the electro-tint process to produce our half-tone cuts, we have used a phototype process ; and instead of giving blue prints

of St. Mary's graveyard, we give photogravures. The life of Bishop Egan, which we expected to present in this volume, had to be withheld for want of space, as also the continuation of St. Joseph's Baptismal Register. As the Society will, however, probably bring out a quarterly early in the new year, these will not be long withheld from the public.

Among some of the many evidences which the Society is constantly receiving of the kind esteem in which it is held, is the valuable assistance which has been given to the Committee of Publication by persons in all parts of the country. As worthy of special mention are Mother Katharine (Drexel) ; Sister Antonia (Gallagher), of St. Xavier's ; Henry F. Brownson, of Detroit, Michigan ; James David Coleman, of New Orleans, La. ; Charles A. Mair, of Chicago, Ill. ; K. W. Barry, of New York ; M. J. Harson, of Providence, R. I. ; Rev. J. Regis Canevin, of Pittsburgh ; Rev. Father Chrysostom, O. S. B., of St. Vincent's College, Pa. ; Very Rev. Ignatius F. Horstmann, D. D. ; Very Rev. Thomas C. Middleton, O. S. A., D. D. ; Bernard L. Douredouze, Francis T. Furey, Miss M. N. Randall, S. Edwin Megargee, Joseph P. McCullen, and James A. Flaherty, of Philadelphia.

COMMITTEE ON PUBLICATION.



INTRODUCTION.

Since the publication of VOLUME II. of the Records of the American Catholic Historical Society, in 1889, the prosperity of the Society has been such that the well-wishers of the movement looking towards the rescue from oblivion of Catholic historical records will find much encouragement from a brief chronicle of some of the most important events in the Society's history since then.

On April 30, 1889, the Society celebrated the centenary of Washington's inauguration as President of the United States by the formal opening of its new hall in the Athenæum building. The Society had already occupied the hall for one month prior to this, but this was the first time that it was thrown open to the public. In honor of the doubly interesting occasion the room was decorated with flags, shields bearing patriotic legends, and portraits of Archbishop Carroll and George Washington.

There was a large attendance of members of the Society and of invited friends, ladies and gentlemen. His Grace, Archbishop Ryan, presided, and quite a number of distinguished clergymen were present. Captain Richard W.

Meade, of Washington, D. C., read a paper on his great-grandfather, George Meade. Mr. Martin L. J. Griffin read a paper on Thomas Lloyd, the first stenographer of the United States Congress. Charles H. A. Esling, Esq., read a poem entitled "The Ride of the Royal Wraith." All of these productions appear in this volume. His Grace, the Archbishop, spoke encouraging words to the active workers of the Society, and expressed his appreciation of the interesting proceedings of the day.

This was the first time in the history of the Society that it was able to hold a public meeting in its own hall. As the hall was the one which had been occupied for forty years by the Pennsylvania Historical Society, and as this cast-off old man's suit was quite a snug fit for the young Society of five years' standing, it was but natural that those who had the interest of the Society at heart should feel very proud that day. The adjournment of that meeting scattered far and wide many good resolutions in the interest of the Society for the future.

At the Society's meeting of June, 1889, the Committee on Revision of By-Laws presented its report, and the new By-Laws which it recommended were adopted, with certain modifications, at the Society's meeting in September. The adoption of these By-Laws marked a new era in the Society's history, for, rapid as its progress had been before, its development since has been phenomenally greater. The increase of membership during the year 1889 was nearly as large as that of the two preceding years, and the increase in 1890 nearly as large as that of the three preceding years. The increase in membership is a fair index of the development of the Society in every other direction.

The happy influence which the new By-Laws had upon the development of the Society was the natural outgrowth

of a division of labor. The work of the Society is now principally carried on by five Standing Committees, each of which has a field of labor peculiarly its own. The Committee on Library and Cabinet has not only made many valuable additions to the library, but has put the hall and library into admirable condition—has transformed it, indeed, from a state of chaos into one of perfect order. The Committee on Historical Research has unfortunately not yet been perfectly organized, but has, nevertheless, accomplished a great deal in the way of securing valuable historical papers. When once in perfect working order, it will be the strongest piece of machinery in the Society, for the accomplishment of the Society's ends, as it will have an active sub-committee in every city and county in which the Society has membership. The Committee on Finance has left the Society's money affairs in excellent condition. The Committee on Publication has successfully brought out a six thousand edition of VOLUME III. of the Society's Records without any expense to the Society. The Committee on Hall has created immense interest in the work of the Society, whilst developing its plans for the raising of a Building Fund for the Society. Following out the plan made by the former special Committee on Hall, which raised a subscription of about eighteen hundred dollars from among about thirty per cent. of the clergy of the Archdiocese of Philadelphia, as a basis of operation and in order to give confidence to the laity, it has slowly but perseveringly educated the public to the importance of the work of the Society, and has built up a confidence which will make the raising of the whole fund a mere question of persevering effort. Already quite a number of very handsome subscriptions have been made to the Fund, and the Society can look forward to owning its

own building at the expiration of its present lease in 1894.

During the year 1890 the Society adopted and had printed a handsome new certificate of membership from a steel-plate. In due time all the old members will receive this certificate.

COMMITTEE ON PUBLICATION.

BY-LAWS

OF

The American Catholic Historical Society.

ARTICLE I.

Members and Membership.

SECTION 1. The Society shall consist of honorary, life, active, and contributing members.

SEC. 2. Any person of good moral character, and in sympathy with the work and aims of this Society, shall be eligible to membership.

SEC. 3. Persons who have rendered distinguished service to the cause of American Catholic history may be elected honorary members.

SEC. 4. Benefactors of this Society to the amount, in each case, of not less than fifty dollars, may be elected life members.

SEC. 5. Honorary members and life members shall be elected at the quarterly meetings of the Society, and such elections must be unanimous.

SEC. 6. Active and contributing members shall be elected at the meetings of the Society or of its Board. They must have been nominated at a previous meeting, and must receive the ballots of two-thirds of those present entitled to vote.

SEC. 7. All elections shall be by ballot.

SEC. 8. The annual dues, payable in advance, of active members shall be five dollars, and of contributing members two dollars. Membership shall date from the day of election.

SEC. 9. Members whose dues remain unpaid for two years may be declared, by a majority vote of any meeting of the Board or of the Society, to have forfeited their memberships, provided they shall have been given, by registered letter, one full month's notice of their arrearages and of such contemplated action.

SEC. 10. Contributing members may attend meetings of the Society and take part in the discussions, but shall not be permitted to vote ; nor shall they be eligible to office.

SEC. 11. Honorary members and life members shall be entitled to all the rights and privileges of active membership.

SEC. 12. Every member, upon payment of the first year's dues, shall be entitled to a certificate of membership, duly impressed with the seal of the Society, attested by the President and Recording Secretary.

ARTICLE II.

Officers and their Duties.

SECTION 1. The officers of the Society shall be President, First Vice-President, Second Vice-President, Recording Secretary, Financial Secretary, Corresponding Secretary, Treasurer, and Librarian.

SEC. 2. No member shall hold the office of President for more than five years in succession.

SEC. 3. The President shall have general supervision over the affairs of the Society, shall maintain order at the meetings, and shall sign all orders on the Treasurer duly issued by the Society or by the Board. He shall have power to call special meetings of the Society or of the Board at his discretion, and it shall be his duty to call such meetings when requested to do so, in writing, by five active members. He shall be notified of the meetings of all standing committees and may attend the same.

SEC. 4. In the absence of the President, or at his request when present, one of the Vice Presidents shall preside at the meetings of the Society and of the Board, and in the absence of both the President and the Vice Presidents a chairman for the meeting shall be chosen *inter voce*.

SEC. 5. The Recording Secretary shall keep an accurate record of the proceedings of the meetings of the Society and of its Board. He shall note the names of those present at these meetings. And when the minutes of each meeting shall have been approved, he shall transcribe them into a book kept for that purpose. He shall have charge of all papers belonging to the Society other than those appertaining to the Treasurer or to the Publication Committee, or than those otherwise provided for. He shall notify the Society of the death of any member, and enter the fact upon the minutes. He shall send to each member due notice of all the meetings of the Society, and to officers, managers and chairmen of standing committees due notice of meetings of the Board.

SEC. 6. The Corresponding Secretary shall conduct the correspondence of the Society. He shall notify all officers, managers and chairmen of standing committees of their election, and members of standing committees of their appointment. He shall notify the chairman of every special committee of his appointment, of the names of his associates on the committee, and of the resolution under which the committee was appointed. He shall promptly furnish newly elected members, who have complied with the requirements of the Society, with certificates of membership.

SEC. 7. The Financial Secretary shall have general charge and supervision over the accounts of the Society, shall prepare and send out bills, collect dues, and perform such other duties as may be required of him by direction of the Society or of its Board. He shall hand over all monies to the Treasurer and take a receipt for the same. He shall turn over the Recording Secretary, before each meeting of the Society, with a list of members and entitled to vote by reason of payment of dues.

SEC. 8. The Treasurer shall have the custody and care of all moneys, securities and papers relating to the finances of the Society; he shall disburse money only upon warrants authorized by the Society or its Board and duly signed by the President or the presiding officer of the meeting at which the warrant was ordered, and countersigned by the Recording Secretary. He shall preserve all warrants or orders as vouchers. He shall at the end of each fiscal year submit his accounts for audit and present a report of the Society's finances. He shall give bond in such sum as the Executive Board or the Society may demand.

SEC. 9. The Librarian shall be *ex officio* a member of the Library Committee; and under its authority he shall have general supervision of the library and direction of all persons employed therein.

ARTICLE III.

The Executive Board.

SECTION 1. The Executive Board of the Society shall consist of the President, the First Vice-President, the Second Vice-President, the Recording Secretary, the Corresponding Secretary, the Financial Secretary, the Treasurer, the Librarian, the Chairman of each of the standing committees, and six managers. Nominations for all of the above offices and positions shall be made at the same stated meeting of the Society at which these By-Laws shall have been adopted, and the election to said offices and positions shall be held at the next following stated meeting of the Society; and thereafter nominations of officers, chairmen of standing committees, and two managers shall be made annually at the stated meeting in September, and election of said officers, chairmen of standing committees and managers shall be held annually at the stated meeting in December of each year. The officers and chairmen of standing committees first elected under these By-Laws shall hold office until the December next following their election, and the managers first elected under these By-Laws shall draw lots as to which two shall serve until the first December next following their election, which two until the second December next following their election, and which two until the third December next following their election; and they shall hold office accordingly. At each annual election two managers shall be elected to serve for three years. All vacancies shall be filled by the Executive Board until the next quarterly meeting of the Society, when an election for the unexpired term shall take place. All of the above elections shall be by ballot; and no member of the Society shall be allowed to vote who has not paid his dues for the year preceding the election. No one member of the Society shall at the same time hold more than one of the above offices or positions.

SEC. 2. The Board shall hold a stated meeting on the last Thursday of each month. It shall be presided over as provided for in Article II, Section 4, and the Recording Secretary, or in his absence a secretary

pro tem., shall keep correct minutes of its proceedings, and report its conclusions to the Society at its quarterly meetings.

SEC. 3. The Board shall have general supervision and management of the affairs of the Society.

SEC. 4. The Board may at any time call a special meeting of the Society.

SEC. 5. The Board shall, at its stated meeting in December, pass upon the appropriations asked for by the standing committees.

ARTICLE IV.

Meetings and Order of Business.

SECTION 1. Stated meetings of the Society shall be held on the second Thursdays of March, June, September and December of each year. Ten members shall constitute a quorum. The fiscal year shall begin at the December meeting.

SEC. 2. The order of business of the meetings of the Society and of the Board shall be :

- 1st, Noting the names of members present.
- 2d, Reading the minutes of the last stated and special meetings for revision and approval.
- 3d, Reports of officers and committees.
- 4th, Nominations for membership.
- 5th, Elections to membership.
- 6th, Unfinished business.
- 7th, New business.
- 8th, Adjournment.

SEC. 3. At the stated meeting of the Society in December the President shall deliver his annual address; the officers and the chairman of the standing committees shall present their annual reports, and the chairman of the standing committees shall present estimates of their expenses for the ensuing year.

SEC. 4. At the stated meeting of the Society in December the newly elected officers shall be inducted into office, and as soon as practicable thereafter, and not later than the last Thursday in December, the newly elected Board shall be organized.

SEC. 5. Future meetings shall be such special meetings of the Society as may have been called for the reading of papers on historical subjects. Others than members of the Society may be invited to, and attend, such meetings.

SEC. 6. Upon failure of the Society or of its Board to hold any of the stated meetings at the times herein provided for, a special meeting may be called in lieu thereof, with power to transact the business of such omitted meeting.

ARTICLE V.

Standing Committees.

SECTION 1. The Standing Committees of the Society shall be :

- 1st, Committee on Library and Cabinet.
- 2d, Committee on Finance.
- 3d, Committee on Historical Research.
- 4th, Committee on Publication.
- 5th, Committee on Hall.

SEC. 2. Of the above committees, the second and fourth shall consist of three members each ; the first and fifth, of five members each; and the third, of nine members.

SEC. 3. A majority of the members of each committee shall constitute a quorum, and for executive action a majority vote of all the members of the committee shall be required.

SEC. 4. Members of the above committees, other than the chairmen, shall be appointed annually in December by the incoming President, not later than the December meeting of the Board ; and in the event of the death, resignation or retirement of any of these members during the term, such vacancy shall be filled by the President.

ARTICLE VI.

Committee on Library and Cabinet

SECTION 1. The Committee on Library and Cabinet shall have charge of the library and cabinet. It shall report to the Society at the quarterly meetings, and to the Board when required.

SEC. 2. This committee shall annually in December appoint an assistant librarian, and report the appointment to the Society, which appointment shall be subject to the Society's approval. The Assistant Librarian shall act as secretary to the Library Committee, under whose direction and that of the Librarian he shall perform all the duties appertaining to his office. He shall keep a record of the titles of all books purchased for the Library or presented to it, together with the names of the donors, and shall transmit a copy of the same to the Recording Secretary for presentation at the stated meetings of the Society. He shall duly acknowledge all contributions to the Library. He shall be on duty at such hours as the Library Committee may prescribe. He shall receive such compensation as may from time to time be determined upon by the Board.

SEC. 3. The Library Committee shall keep separate and apart and under the name of the donor, such libraries as the Board or the Society may deem proper to accept as Memorial Libraries. The books of such libraries shall be specially marked and catalogued, so as to indicate the collections to which they respectively belong.

SEC. 4. It shall be the special work of this committee to secure additions to the Library and Cabinet in the way of donations, exchanges and purchases, the last-named to be within the limits of the annual

appropriation made for this purpose. In addition to the annual appropriation the committee may expend such cash contributions as it may be able to secure. It shall be governed by such rules and regulations as are hereinafter set forth, and as the Society or its Board may from time to time establish. Nothing in this section shall be so construed as to limit the powers of the Society or of the Board in the premises.

ARTICLE VII.

Rules and Regulations for the Government of the Library.

SECTION 1. No books, pamphlets, documents, or other property belonging to the Library or to the Cabinet shall be taken therefrom.

SEC. 2. Visitors shall be allowed to consult books in the Library rooms in accordance with the rules adopted from time to time by the Society or the Library Committee.

ARTICLE VIII.

Committee on Finance.

SECTION 1. Annually in December this committee shall audit the accounts of the Treasurer, Financial Secretary, and standing committees, and report the result at the stated meeting in March.

SEC. 2. All appropriations asked for in the annual reports of the standing committees shall be submitted to the Committee on Finance for examination, which shall report thereon at the stated meeting of the Board in December.

SEC. 3. No bill for current expenses shall be ordered to be paid by the Society or by the Board without first having been passed upon by this committee.

ARTICLE IX.

Committee on Historical Research.

SECTION 1. The Committee on Historical Research shall have charge of the procuring of historical papers, the copying of church records and epitaphs, the securing of reminiscences and genealogies, the translating of historical articles from foreign languages, and of all other work which appertains to the department of historical research.

SEC. 2. This committee shall formally pass upon all historical papers submitted to the Society and shall have power to accept or reject the same; it shall decide which shall be read by title and which *in extenso*, and whether such papers shall be read before a stated or a special meeting of the Board or of the Society; it shall designate the time at which papers shall be read. No paper shall be placed in the archives of the Society until it shall have been approved of by this committee.

SEC. 3. This committee shall have power to all public meetings as defined in Section 5 of Article IV. of these By-Laws, and shall have charge of all arrangements in connection therewith. The chairman of this committee shall preside at all such meetings.

SEC. 4. This committee shall endeavor to become master of all and

church registers, epitaphs, and such other records and inscriptions as may be of interest to the Society; and in order to facilitate this work it shall have power to appoint, in places inaccessible to members of the committee proper, auxiliary members from among both active and contributing members of the Society, whom it may designate to transcribe such records, etc.; and where it may not be able to secure members to do the work, it shall have power to employ clerks for the purpose.

SEC. 5. This committee may appoint, from among its regular members, sub-committees on reminiscences, genealogies, and translation, the work of which sub-committees shall be subject to the supervision of the general committee. These sub-committees shall prosecute the work of their special departments and shall report to the general committee at such intervals as the latter body may decide upon; and the result of their labors shall be embodied in the report of the general committee to the Society.

ARTICLE X.

Committee on Publication.

SECTION 1. It shall be the duty of the Committee on Publication to revise, print and publish such records, papers, genealogies and other matter as shall be determined upon by the Board or by the Society.

SEC. 2. No decided change or abridgement of any historical paper shall be made by the committee without the consent of the author.

SEC. 3. All papers read before the Society shall be placed in the hands of the committee, in proper shape for publication, at or before the meeting at which they are read.

SEC. 4. Authors shall be furnished with proofs of their papers for correction, which proofs must be returned to the committee within one week. All alterations of papers in type must be at the expense of the author.

SEC. 5. In case an author fails to send revised proof of his paper to the committee within the time specified, the committee may, at its discretion, publish the paper without revision.

SEC. 6. No paper read before the Society shall be published elsewhere than in the Society's "Records" without the consent of the Society or of the Committee on Publication.

SEC. 7. The "Records" of the Society, as soon as published, shall be distributed by the Committee on Publication, without charge, to the members of the Society who shall have paid their dues for the year preceding the date of publication of said "Records."

ARTICLE XI.

Committee on Hall.

SECTION 1. The Committee on Hall shall have charge of the Hall of the Society and of all property therein not otherwise provided for, subject to instructions from the Society.

SEC. 2. This committee shall have power to raise and foster a fund to be known as the Building Fund of the Society; and to that end it

shall have power to adopt such means as it may deem proper and to call to its assistance persons not members of the Society; *provided* that the Society shall retain the right of, at all times, directing and controlling its action. The money raised by this committee shall be securely invested by it from time to time under the direction of the Society, until such sum shall have accumulated as may be deemed sufficient by the Society for the purpose for which the fund shall have been created. It shall keep an account of all moneys raised and invested under the powers given by this section, and report particulars at each quarterly meeting of the Society, and as often besides as may be required by the Society or by the Board. The powers delegated to this committee by this section may be modified or withdrawn by the Society at any regular or special meeting.

SEC. 3. Under instructions of the Society this committee shall have power to grant the use of apartments in the Hall for literary, scientific, humane, or philanthropic purposes, upon such conditions as the committee may deem satisfactory; *provided, however*, that the occupation of such apartments shall not interfere with the convenience of the Society or the safety of its property.

SEC. 4. It shall be the duty of the Committee on Hall to keep the property of the Society insured.

SEC. 5. This committee shall keep in good order and repair all the property of the Society that may be under its charge, and shall employ such help as may be necessary for that purpose.

ARTICLE XII.

Special Committees.

SECTION 1. The President or presiding officer shall appoint all special committees, unless it be otherwise ordered by the Society or by the Board.

SEC. 2. The first named member of each committee shall be the chairman thereof, and he shall see that it shall duly perform the duties assigned to it.

SEC. 3. Special committees shall report at the stated meeting immediately following their appointment, unless it be otherwise determined by resolution of the Society or of the Board. Their reports shall be in writing and signed by a majority of each committee.

ARTICLE XIII.

Standing Rules.

SECTION 1. Any member shall have the privilege of inviting strangers to the meetings of the Society, provided that they be formally presented by name, and the member on whose invitation they are present shall be held responsible for their character and conduct.

SEC. 2. During the consideration of private business of the Society persons who are not members shall, when requested by the President, retire from the meeting.

SEC. 3. No member shall be allowed to speak more than twice on the same motion without permission of the Society or of the Board.

SEC. 4. The yeas and nays shall be called on any motion when requested by one-fourth of the members present at the meeting.

SEC. 5. Spofford's Manual shall in all matters not covered by the above rules or any rules adopted by the Society in the future, be the guide in all proceedings.

ARTICLE XIV.

Revision and Enactment of Ordinances and By-Laws.

SECTION 1. A proposition to amend these By-Laws may be presented only at a quarterly meeting of the Society; it shall then be referred without debate to the next quarterly meeting, when, or at any subsequent quarterly meeting, it may be adopted or rejected; *provided* that, if any alteration be made of the proposed amendment, its adoption or rejection shall be deferred until a subsequent quarterly meeting, and shall then receive the affirmative votes of at least three-fourths of the members present at such meeting.

SEC. 2. Any motion or resolution disposing of, or contemplating the disposal of, the assets of this Society or an abandonment of its charter or franchises, shall require the written consent of nine-tenths of the members of the Society at that time.

REPORTS

OF

Officers and Chairmen of Standing Committees,

MADE AT THE

ANNUAL MEETING

OF THE

American Catholic Historical Society,

THURSDAY, DECEMBER 11, 1890.

ADDRESS OF THE PRESIDENT.

DECEMBER 11, 1890.

*To the Directors and Members of the American Catholic
Historical Society :*

GREETING.

GENTLEMEN :—The current year that is closing with this meeting of our Society, the sixth year of its corporate existence, calls for congratulations on our part for several reasons ; two of these I may style general reasons for congratulation, since they have been unfailing during all these many years of our happy association, and these are, *first*, the continued solicitude and energy that have characterized the Directors and members of the Society in their regular attendance at the stated meetings of the Society, oftentimes even, as I am well aware, with great inconvenience to themselves, and the *second* reason is, that during the current year our Library and Cabinet have been enriched by a considerable, and perhaps I may say without exaggera-

tion, an unexpected increase in books, pamphlets, periodicals, manuscripts and curiosities of many kinds.

Now this solicitude, this energy and this generosity on the part, not only of the members of the Society, but of the well-wishers of the same among the outside sympathetic public who are not yet formally affiliated with us in our attempts, display, it seems to me, a very gratifying proof that our efforts are appreciated more and more as years roll by and people see that we are faithful to our trust.

Now for the *special* reasons for congratulation, special because proper to this year alone. I may notice briefly FOUR that seem to me worthy to be recalled to your attention at this our annual meeting.

These are,

First, The affiliation of our Society at Washington, D. C., with the National Union of all the Catholic Young Men's Societies throughout the United States.

I have read in a late number of the *Catholic Standard*, of Philadelphia (*i. e.* December 13th), an article on the first page that seems to have been officially inspired, that gives the number of Societies now in this Union as one hundred and eleven. This is an admirable showing of what Catholic union can accomplish. In this same article it is published that the Annual Convention of the National Union during the coming year is to be held in Philadelphia some time during next autumn. We will be represented at this Convention.

Secondly, The purchase by the Society, for \$500, of the unique and very valuable collection of documents, autographs, seals and portraits illustrating the hierarchy of the Catholic Church in these United States from its foundation in 1793, under the illustrious John Carroll, first Bishop in these United States of North America. This collection, made by Mr. Francis X. Reuss, a member of our Society, is exceedingly valuable, and has, I take it, been fairly described in the columns of the first page of the *Catholic Standard* of November 27th.

The collection should, by all means, be properly indexed, so as the better to serve the scholar who may desire to profit by its so far but imperfectly known accumulation of valuable documents and memoirs.

Thirdly, The very beautiful form of certificate of membership that has been gotten up by the Society during the passing year. The steel plate from which these certificates have been struck and the artistic form of the certificates themselves amply attest the skill of the engraver and the competency of the Committee that was put in charge of the work, and,

Fourthly, I should not omit a passing mention at least of the III. volume of the Records of this Society that is now in the hands of the proper Committee, which is preparing it for publication. I look on these events that I have just mentioned as proper subjects to be introduced to your attention to-day as proofs of the interest taken by our Society in its work.

The By-Laws that were adopted by the Society a year ago have during the current year been put to the test, and seem to have stood this test fairly well and on the whole to have been satisfactory to our members.

There has been friction at times, considerable friction, I may say, arising from the strictness of these regulations in several regards.

This, I suppose, is an unavoidable concomitant of Society life. Some jarring is always to be expected by members of any Society, no matter of what kind, whether scientific or political, civil, or even ecclesiastical.

Members must always bear in mind that some self-sacrifice on their part in the conduct and administration of a Society is an inseparable element in Society life.

Because uniformity and regularity among many cannot subsist without the yielding of the few to the well-considered ways of the majority.

Union otherwise is impossible.

On the whole, then, our By-Laws seem to have proved themselves good and to be followed, and should any

changes or amendments be deemed advisable and necessary in some of the minor and less important details, these should not be ventured upon without considerable reflection and maturity of judgment.

So far as I have noticed, two changes only seem to me proper to be made, or perhaps I may better style them as **modifications of our existing By-Laws.**

One of these is that some provision be made by our Society looking towards a closer official relationship with the venerable head of the Church in the diocese of Philadelphia. I would suggest that the Most Reverend Archbishop of Philadelphia, *pro tempore*, be named as honorary President of the Society, both as an earnest of our real Catholicity as well as a step of sound policy.

Of course any action tending towards this move, should you consider it proper to make it, should beforehand, through courtesy at least, be submitted to the approval of the Archbishop himself.

This is my first suggestion; the second change I suggest is to relieve our members from the exceedingly grave and at times vexing stringency of the regulations that now relate to the use of our books and valuables. As these regulations now read, everything in our library and cabinet is so closely guarded as to render it well nigh unapproachable. Article VII in our by-laws (see p. 9 at the top) declares, in its first section, that "no books, pamphlets, documents, or other property belonging to the Library or to the Cabinet shall be taken therefrom."

This section, in my opinion, is extremely prohibitory against the withdrawal of books, etc., from our Library and Cabinet. Our valuables are practically of little or no value to our members, even to those who most need them for consultation or reference in drawing up works for the **Society itself.**

We cannot well use these books here in the Library; there is no time for that, and we cannot take them home. The section absolutely forbids this, and, as I interpret the section in point, not even the members themselves of the

Publication Committee are empowered to take out works which they may need in the preparation of the Society's own publications. Should even this committee desire and need any work for this official purpose, they are barred from taking it home, and should they interpret the said regulation as exempting them from its provisions, they clearly render themselves, it seems to me, infringers of the law.

Now, if our Library and Cabinet are to be anything more than a mere repository for our valuables, a useless collection of books and curios, if they are to be so hedged around with prohibition as to be practically useless except to gaze at and admire, I would suggest an amendment to the said Article VII, allowing any member of the Society under due sanction and proper security to take out whatever books or else he may require and to take them home if he chooses, where alone he has the necessary leisure to consult them.

I am aware of the objection that may be offered at the very outset, that, viz: an unlimited leave to withdraw anything from the temporary guardianship of the Society would, perhaps, imperil many of our valuable works, some of them being unique and in case of loss not replaceable.

Well, my answer to this objection is that as a general rule no fault can be found with it. Some of our valuables cannot be replaced, but are there not others, are there not many even that, if lost, can easily be replaced by purchase or otherwise? Might not these be allowed to be withdrawn temporarily by a member? Even this would be a gain, a much needed concession, it seems to me, if the Society desires that its members enjoy the fruit of their labors. If a member is forbidden from taking out some of our works, some of the more valuable and rarer kind, he will not be slow, I think, to admit the reasonableness of this prohibition, but let him have free access to and use of the others of the commoner kind. With this softening of our lines he will ordinarily rest content. But I submit the whole question to your honest and thorough consideration.

The reports of the several officers of the Society and of the Chairmen of Committees will now be presented to you. These will show you whether during this current year our Society has come up to the standard of its hopes and expectations as outlined at the Annual Meeting last year—whether we have been doing our duty to ourselves and to a kindly inclined public. *Proficiat!*

FR. THOMAS C. MIDDLETON, O.S.A.

REPORT OF THE RECORDING SECRETARY.

DECEMBER 11, 1890.

To the President and Members of the American Catholic Historical Society:

GENTLEMEN:—Since the Annual Meeting in December, 1889, there have been four quarterly meetings of the Society ; and eleven monthly meetings, and five adjourned meetings, of the Board of Directors. During the year the following members have been elected : Three life, seventy-two active, and eight contributing. During the same period eight members have resigned and two have died. Sixty certificates of membership were issued up to July 9th, 1890, when, the certificates being exhausted, a new form was adopted by the Society. This new form did not come into use during the term of office of the outgoing Secretary.

Money Orders have been drawn for a total amount of \$1,092.37, as follows :

To Rent,	\$350.00
To Promissory Note,	200.00
To Hall Fund (first dues of members),	263.00
To Purchases for Library,	106.58
To Binding “ “	29.80
To Improvements in “	53.60
To Assistant Librarian,	15.00
To Printing,	58.25
To Annual dues of C. Y. M. N. U.	5.00
To Sundries,	11.14

\$1,092.37

Respectfully submitted,

FRANCIS X. REUSS,
Recording Secretary.

REPORT OF THE CORRESPONDING SECRETARY.

DECEMBER 11, 1890.

*To the President and Members of the American Catholic
Historical Society:*

GENTLEMEN:—I beg leave to report, in compliance with the Constitution and By-Laws, that all officers elected and appointed have been notified, and that all correspondence coming to my notice and within my line of duties has been attended to.

Correspondence was opened with the American Catholic Truth Society, of Minneapolis, Minn., by which my name as Secretary of this Society was placed upon its roll of members. The dues are paid until October 26th, 1891.

I desire authority from the Society to substitute its name for mine.

Very respectfully yours,

ATLEE DOUREDOURE.

Corresponding Secretary.

REPORT OF THE FINANCIAL SECRETARY.

PHILADELPHIA, December 11, 1890.

To the President and Members of the American Catholic Historical Society:

Gentlemen :—Your financial Secretary begs herewith to submit his annual report for the year ending this day.

He has cash from the following sources :

Dues, Active members,	\$668.12
Active members proposed by Hall Committee	220.00
Contributing members, proposed by Hall Committee	8.00
Contributing members, proposed by Committee on Appeal	4.00
Contributing members	59.00
Life member	50.00
Sale of Records	28.75
E. F. Durang, bill for advertising in Vol. II of Records	10.00
	<hr/>
	\$1,047.87

This amount, less \$10.40 paid to Mr. John J. Durney as Collector for the Society, has been duly paid into the Treasury of the Society.

Respectfully submitted,

EDWARD J. ALEDO,

Financial Secretary.

REPORT OF THE TREASURER.

DECEMBER 11, 1890.

To the President and Members of the American Catholic Historical Society:

GENTLEMEN:—Your Treasurer reports as follows:

1889.	Dr.	
Dec. 26.	To Balance	\$82 41
1890.		
Jan. 23.	Hugh McCutrey, Life Membership	\$50 00
28.	E. J. Aledo, Secretary	15 00
Feb. 6.	" "	20 00
10.	" "	20 00
19.	" "	12 00
26.	" "	22 00
Mch. 3.	" "	20 00
7.	" "	27 50
10.	" "	7 00
17.	" "	20 00
24.	" "	20 00
28.	" "	25 00
28.	" "	25 00
Apr. 1.	" "	22 00
1.	" "	30 00
10.	" "	20 00
12.	" "	20 15
14.	" "	20 00
17.	" "	15 00
20.	" "	17 50
26.	" "	10 00
Mch. 1.	" "	15 00
14.	" "	17 00
19.	" "	14 85
Apr. 2.	" "	20 00
7.	" "	5 00
9.	" "	21 00
16.	" "	20 00
19.	" "	24 00

June 30.	E. J. Aledo, Secretary	\$16 00
July 17.	" "	38 44
26.	" "	15 00
Aug. 21.	" "	15 00
Sept. 4.	" " Jno. J. Doyle, Life M'br'sp	50 00
17.	" "	9 00
13.	" "	19 95
22.	" "	22 73
Oct. 4.	" "	32 55
29.	" "	13 95
Nov. 13.	" "	15 00
20.	" "	20 00
26.	" "	15 00
Dec. 1.	" "	33 25
9.	" "	12 00
10.	" "	5 00

\$1,100 88

1890.

CR.

Jan. 30.	By Rent (Society's Rooms in Athenæum)	\$62 50
Mch. 3.	E. J. Aledo, Postage	2 75
5.	B. L. Douredoure, Account of Loan	50 00
13.	" " " "	50 00
18.	" " Balance " "	50 00
27.	M. I. J. Griffin, Books	19 05
29.	B. L. Douredoure, Building Fund	40 00
Apr. 5.	F. McManus, Jr., & Co., Printing	4 50
7.	Rent (Society's Rooms in Athenæum).	62 50
May 3.	F. McManus, Jr., & Co., Printing	11 75
20.	R. C. Hartranft, Carey Imprints	3 00
22.	E. J. Aledo, Printing, etc.	2 75
	M. I. J. Griffin, Books	11 54
31.	Carpenter, Repairs to Rooms.	47 00
	T. T. Cohen, Painting	6 60
June 2.	Wm. M. Christy's Sons, Stationery	12 75
	Dr. Flick, Building Fund	52 00
7.	M. I. J. Griffin, Books	4 50
July 11.	Rent (Society's Rooms in Athenæum).	62 50
	M. I. J. Griffin, Books	8 83
14.	F. McManus, Jr., & Co., Printing	8 00
	Thomas A. Magee, Printing	11 25
17.	F. X. Reuss, Expense	3 44
Sept. 12.	Magee & Stanwood, Binding	17 70
13.	E. J. Aledo, Expense	4 95
22.	F. T. Furey, Library Expense	3 28
	" " " "	12 08

26.	Young Men's National Union	5 00
27.	Magee & Stanwood, Binding	12 10
30.	Dr. Flick, Building Fund	17 00
Oct. 1.	Rent Society's Rooms in Athenaeum . . .	62 50
16.	F. McManus, Jr., & Co., Printing Circulars .	2 50
30.	William Deal, Sorting Papers	45 00
	M. I. J. Griffin, Books	8 00
Nov. 3	Hardy & Mahony, Catholic Standards . .	8 00
28.	M. I. J. Griffin, Library	4 20
29.	F. McMannus, Jr., & Co., Printing	4 75
	T. N. Reuss, Account of Collection of Autographs and Portraits	5 00
		<hr/>
		286 47
Dec. 11.	Balance	131 00
		<hr/>

\$417 47

Respectfully submitted,

JNO. F. McMENAMIN,

Treasurer

LIBRARIAN'S REPORT.

DECEMBER 11th, 1890.

To the President and Members of the American Catholic Historical Society:

GENTLEMEN :—The Librarian's work for the past year has been merely a commencement of what has to be done in this department, and necessarily so, for lack of accommodations made our quarters merely a store-room. The vast quantities of books and newspapers that had accumulated during the first six years of the Society's existence remained unassorted until last Spring, when additional shelving was provided. Much more shelving is yet needed, for the paper files are crowded together so as to be available with difficulty, and there are double rows of books on several of the shelves. A further expenditure on improvements in this direction is advisable, especially if our Library grows even half as rapidly in the near future as it has grown so far.

During the past year fully as much has been gained to the Library by exchanges as by purchase ; and by the latter means a great deal has been done for the comparatively small appropriation allowed (\$150), of which nearly \$38.00 went to binding of magazines and newspapers, and a small balance remains unexpended. In purchasing lots we sometimes come into possession of books not in our line, and these are put aside for exchange. But in making exchanges, only in two instances have we deviated from the practice of accepting only such works as especially appertain to us, which may be classed under these three headings :—1st. All books and other material aiding in the study of the

history of the Catholic Church in America. 2d. All works by Catholic authors published in America. 3d. All works issued by Catholic publishers; the object of the Society being to preserve one copy of each edition of all such works.

During the past year over a thousand articles have come into the library, among them many rare and valuable books and pamphlets, as may be seen by a perusal of the Librarian's book of entries. But this list does not include all the additions to the Library; newspapers, periodicals, and many pamphlets not being mentioned therein. We now have files of nearly all the Catholic newspapers published in the country—over 70 of them—and the periodicals complete to date. Besides, special pains have been taken to complete the files of old ones, and with considerable success. Among others, we have now all of the "Metropolitan" of 1830, very rare; the "Religious Cabinet," 1842, also rare; "United States Catholic Magazine;" "Brownson's Review," to close of 1863, including the exceedingly rare Volume I; "Metropolitan," "Catholic World," "Catholic Record," "American Catholic Quarterly Review," "Donahoe's Magazine," "Messenger of the Sacred Heart," "Little Messenger of the Sacred Heart," "Historical Researches," both Lambing's and Griffin's, "United States Catholic Historical Magazine," and almost complete sets of "Ave Maria" and "Notre Dame Scholastic;" "Pennsylvania Magazine of History and Biography," complete; very large sections of "Historical Magazine," "Magazine of American History," "Dublin Review," etc. Our newspaper files include the oldest in the country as well as the youngest, and with a little effort we can have in the near future the current list complete in our rooms. Many volumes of newspapers and magazines are now ready, waiting to be sent to the bindery. A portion of this section of literature still remains unassorted; and as soon as it is put in order our vast mass of pamphlets should be dealt with in like manner and bound according to class. Then steps can be taken to make a catalogue of our library, a work which is as yet impracticable.

Among the benefactors who have made donations to the Library during the past year are Rt. Rev. John J. Keane, D.D., Washington, D.C.; Rev. James Pye Neale, S. J.; Rev. F. J. Hainault, Taberg, N. Y.; Rev. Ignatius F. Horstmann, D. D., Philadelphia; Rev. Ambrose Sanning, O. S. F., Cincinnati, O.; Rev. A. E. Jones, S. J., Montreal; Rev. Walter H. Hill, S. J., Chicago, Ill.; Rev. Thomas J. Barry, Philadelphia; Rev. J. Regis Canevin, Pittsburgh, Pa.; Rev. T. C. Middleton, D. D., O. S. A.; Rev. William P. Treacy, Swedesboro, N. J.; Rev. P. A. Baart, Marshall, Mich., and the Pastor of St. Augustine's Church, Kalamazoo, Mich.; Major Edmond Mallet, Washington, D. C.; Hon. W. J. Onahan, Chicago, Ill.; Prof. J. F. Edwards, Notre Dame, Ind.; Douglas Brymner, Ottawa, Canada; James V. Reid, Cincinnati, O.; Hon. M. Glennan, Norfolk, Va.; John J. Behan, Kingston, Canada; Captain J. G. Fennessy, Boston, Mass.; D. A. O'Sullivan, Toronto, Canada; John T. Reily, Martinsburgh, W. Va.; John J. Murphy, Toronto, Canada; Hoffman Brothers, Milwaukee, Wis.; Miss E. Carmel Hendry, William J. Power, John J. Dempsey, Patrick O'Neill, William Early, Peter R. Murphy, Lawrence F. Flick, M. D., Martin I. J. Griffin, Francis X. Reuss, Francis T. Furey, Charles McCann, John M. Doyle, Atlee Douredoure, John J. Durney, F. A. Fasy, Dr. William J. Campbell, Ferdinand J. Dreer, Charles B. Krein, James J. Treacy, Charles T. Foy, W. R. Williams, Philadelphia; Athenæum of Philadelphia; Pennsylvania Historical Society; Oneida Historical Society; Cayugo (N. Y.) Historical Society; Essex Institute, Mass.; Canadian Institute, Toronto; Wisconsin Historical Society; University of California; Department of the Interior, Washington, D. C.; State Library, Harrisburg; Pennsylvania Geological Survey Commission; Library of Parliament, Ottawa, Canada; Kansas Historical Society; Chicago Historical Society; State Library, Trenton, N. J.; Connecticut Legislature; Municipal Authorities, Elizabeth, N. J.; Catholic Orphans' Board, St. Louis, Mo.;

St. Paul's Home, Chicago, Ill.; Catholic Truth Society, St. Paul, Minn., &c.

In the coming year a liberal allowance should be made for binding, and the appropriation to the Library Committee correspondingly increased, so that the work of purchasing books, etc., may not be crippled.

The estimate of additions made above does not include the purchase of the Reuss collection of autographs and portraits illustrating the Hierarchy of the United States, during the first century of its history, which collection is now in our possession.*

Respectfully submitted,

FRANCIS T. FUREY,

Librarian.

* Since the above report was submitted, the Library has received many additional benefactions, all of which will be referred to in the Librarian's next annual report. But at this time special mention should be made of those of Miss Meta N. Randall, who has contributed some very valuable pamphlets and papers pertaining to St. Mary's Church, Philadelphia; Mrs. Anne R. Reynolds, a copy of the *edition de luxe* of the "Illustrated Hierarchy," published by George Barrie; Rev. Thomas J. Barry, a donation of \$100.00 for purchasing books, and Mrs. Robert L. Johnson, of Ebensburg, Cambria county, Pa., many old books and papers from her deceased husband's library.—COMMITTEE ON PUBLICATION.

REPORT OF THE COMMITTEE ON LIBRARY AND
CABINET.

DECEMBER 11th, 1890.

*To the President and Members of the American Catholic
Historical Society:*

GENTLEMEN :—Your Committee on Library and Cabinet endorses the statements made in the Librarian's report, and approve the recommendations therein mentioned. In view of the circumstances, we feel fully justified in asking that the appropriation for library expenses for the coming year be \$300.00. We also suggest that out of this sum, \$25.00 be allowed in advance in order to meet urgent purchases.

Respectfully submitted,

MARTIN I. J. GRIFFIN,
CHARLES B. KREIN,
BERNARD L. DOUREDOURE,
FRANCIS T. FUREY,*Committee.*

REPORT OF THE COMMITTEE ON HISTORICAL
RESEARCH.

PHILADELPHIA, December 11, 1890.

*To the President and Members of the American Catholic
Historical Society:*

Gentlemen:—Your Committee on Historical Research begs leave to submit the following report for the past year.

After the last election much difficulty was met with in procuring members to serve on the committee. After much delay and many refusals for various reasons, the following gentlemen accepted appointments: Mr. Philip S. P. Conner, Frank A. Foy, Esq., Rev. M. A. Hand, Mr. Jules Junker, Dr. Lawrence F. Flick, Rev. Philip R. McDeyitt and Mr. Atlee Doudoune. The committee was organized, and divided into sub-committees on reminiscences, on genealogies, and on translations. For a long while we found it difficult to procure a quorum, because the committee was subject to the call of the chair, and because a majority of the members could not agree upon a convenient time and place. Finally we agreed to hold monthly meetings, and during the latter part of our term we have faithfully followed this rule.

Rev. James Maginn, of St. Francis' Church, Philadelphia, and Very Rev. P. A. Stanton, O. S. A., D. D. promised to give us their reminiscences, but before we received them they both died. Mr. David Sullivan, one of the oldest survivors of St. Mary's parish, promised his reminiscences. We have procured for Volume III of the Society's Records the following articles: "A lecture on the Flathead In-

dians," by the late Right Rev. James O'Connor, Bishop of Omaha; a "Sketch of the Life of the Bishop," by Rev. P. F. McCarthy, of Omaha; "The History of Sportsman's Hall," by Rev. Vincent Huber, O. S. B.; the continuation of the records of St. Joseph's Church, Philadelphia, and of the church at Goshenhoppen; and copies of the names of persons who were confirmed and who received their Easter Communion in Cambria Co., Penna., during the years 1810-11-12-13. This list was made by Prince Demetrius A. Gallitzin and copied for the committee from the original documents by the Sisters of St. Xavier's Academy, Westmoreland Co., Pa.

Some one suggested to the committee that a phonograph or graphophone could be used to get reminiscences, the supposition being that the instrument could be left with a person to record on its cylinders his recollections, and that these could afterwards be transferred to paper with the typewriter. A member of the committee leased a graphophone for three months, and after frequent experiments, the conclusion was reached that it was of no practical use for this purpose.

We examined the manuscripts in the possession of the Society for publication, and, after proper consideration, placed in the hands of the Publication Committee the material to be used in Volume III of the Society's Records.

We shall place in the hands of our successors the small beginnings that we made and the plans that we laid.

Respectfully,

(REV.) JAMES P. TURNER,
 PHILIP S. P. CONNOR,
 (REV.) PHILIP R. McDEVITT,
 LAWRENCE F. FLICK, M. D.,
 JULES J. JUNKER,
 ATLEE DOUREDOUTE,
 FRANK A. FOY, Esq.,
 (REV.) M. A. HAND.

REPORT OF THE COMMITTEE ON HALL.

DECEMBER 11, 1890.

To the President and Members of the American Catholic Historical Society :

GENTLEMEN :—Your Committee begs leave to report that during the year just expiring it has gotten up a strong organization in the shape of a committee, consisting of upwards of two hundred and fifty members, as a preliminary step toward taking up a subscription for the Building Fund. Its purpose is to first educate the people to a proper understanding of the importance of the work of the Society, and then to solicit their aid. Your Committee proposes to hold a mass meeting, at which public attention may be called to the Society's work and the Society's wants. Our Most Reverend Archbishop has kindly consented to address such meeting. The meeting would have been held during the past year, were it not that His Eminence Cardinal Gibbons, who has consented to be present, could not find it convenient to do so before next Spring. Prominent speakers will take part in the meeting, and it is believed that much good will come to the Society from it.

Your Committee has been instrumental in securing many new members for the Society.

Your Committee has deposited in the Beneficial Saving Fund, Twelfth and Chestnut streets, Philadelphia, such moneys as have been paid into the Building Fund. They consist of :

First dues of members proposed by	
Committee,	\$263.00
Subscriptions paid in,	178.00
Total,	<u>\$441.00</u>

Your Committee appends a list of names of persons who have consented to serve on the large committee.

His Grace Archbishop Ryan has approved the undertakings of the Committee by writing at the head of the list of names: "I approve the project of erecting a new hall for the Catholic Historical Society of Philadelphia.

"† P. J. RYAN, Arbp."

Respectfully submitted,

LAWRENCE F. FLICK, M.D.,
JOSEPH M. ENGEL,
(REV.) JAMES P. TURNER,
SAMUEL CASTNER, JR.,
FRANK A. FOY, ESQ.

The following is the list of names appended to the report :

Very Rev. Ignatius F. Horstmann, D. D.,	Very Rev. N. Cantwell,
Very Rev. Thomas C. Middleton, O. S. A., D. D.,	Rev. Wm. Kieran, D. D.
Rev. P. R. O'Reilly,	Rev. Daniel A. Brennan,
Rev. James J. Fitzmaurice,	Rev. John A. Morgan, S. J.,
Rev. E. F. Prendergast,	Rev. John J. Ward,
Rev. P. J. Garvey, D. D.,	Rev. Thomas Barry,
Rev. Charles Sigl, C. SS. R.,	Rev. J. J. Ferry,
Rev. E. O. Hiltermann,	Rev. J. H. Badde,
Rev. Ferdinand A. Litz, C.SS.R.,	Rev. M. C. McEnroe,
Rev. Daniel O'Connor,	Rev. J. J. Donnelly,
Rev. James P. Sinnott,	Rev. M. J. Rafferty,
Rev. A. A. Gallagher,	Rev. Ægidius Mersh,
Rev. M. C. Donovan,	Rev. F. P. Fitzmaurice,
Rev. F. J. Martersteck,	Rev. James F. Shields,
Rev. Jas. A. Brehony,	Rev. Walter P. Gough,
Rev. J. W. Shanahan,	Rev. James A. Mullen,
Rev. M. J. Gately,	Rev. F. C. Dougherty,
Rev. P. F. McNulty,	Rev. P. J. Flaherty,
Rev. Jas. E. Cleary,	Rev. John P. Connell,
Rev. B. F. Gallagher,	Rev. James McLoughlin,
Rev. Wm. P. Masterson,	Rev. O. P. McManus,
Rev. M. M. Doyle,	Rev. J. C. Monahan,
Rev. J. F. Maginn,	Rev. John E. Fitzmaurice,
Rev. B. Dornhege,	Rev. C. J. Vandegrift,
Rev. T. A. Logue,	Rev. Thos. F. Quinn,
Rev. Luke V. McCabe,	Rev. D. P. O'Connor,
Rev. John F. Lynch,	
Rev. M. J. Lawler,	

Rev. David P. Egan,
 Rev. James P. Turner,
 Rev. H. P. McPhilamy,
 Rev. Jeremiah D. Nevin,
 Rev. P. J. Harkins,
 Rev. John F. McQuade,
 Rev. Daniel I. McGlinchey,
 Rev. Matthew A. Hand,
 Rev. R. F. Hanagan,
 Rev. William M. Moran,
 Rev. Joseph J. Nerz,
 Rev. Charles J. Mullin,
 Rev. P. F. Dagget,
 Rev. Peter Molloy,
 Rev. William A. Duffy,
 Rev. Joseph F. O'Keefe,
 Rev. James McGeeveran,
 Rev. Lawrence J. Wall,
 Stephen Farrelly,
 Joseph M. Engel,
 Bernard L. Douredoure,
 Mrs. Richard P. White,
 Mrs. Daniel Dougherty,
 Miss Laura Blackburne,
 Mrs. Ignatius Dohan,
 Mrs. Charles A. Lagen,
 Miss Susan M. Gibbons,
 Mrs. Lloyd,
 Miss Sarah Trainer Smith,
 Mrs. T. J. Barger,
 Miss Eveleen A. Douredoure,
 Edw. de V. Morrell, Esq.,
 Walter George Smith, Esq.,
 Thomas H. Green,
 William F. Harrity, Esq.,
 Daniel Donovan,
 Jeremiah J. Sullivan,
 Philip Fitzpatrick,
 Thomas F. M. Mahon, Esq.,
 John M. Doyle,
 Peter Devereaux,
 Jacob Mitchell,
 John M. Campbell, Esq.,
 Anthony C. Hussey,
 Thomas P. Conway,
 Robert M. McWalter,
 John J. McKenna,

Rev. P. J. Ryan,
 Rev. Philip R. McDevitt,
 Rev. John A. Seimetz,
 Rev. Joseph C. Kelly,
 Rev. James F. Trainor,
 Rev. Eugene Murphy,
 Rev. J. J. Bric, S. J.,
 Rev. J. F. Regis Canevin,
 Rev. John T. Crowley,
 Rev. George J. Wolf,
 Rev. P. F. Burke,
 Rev. J. A. Noone,
 Rev. F. P. Coyle,
 Rev. John J. Hickey,
 Rev. J. F. Nagle,
 Rev. Joseph F. Timmins,
 Rev. Thomas F. Shannon,
 Samuel Castner, Jr.,
 Bernard N. Farren,
 Lawrence F. Flick, M. D.,
 Frank A. E. y. Esq.,
 Mrs. I. H. A. Davissan,
 Miss M. N. Randall,
 C. Thomas,
 Hubert J. Horan,
 Charles McKeone,
 Joseph P. McCullen, Esq.,
 Charles A. Lagen, Esq.,
 Mrs. Charles Harper Walsh,
 Mrs. John Huneker,
 Mrs. Thomas Andrews,
 Miss Josephine Rotté,
 Miss Lagusienne,
 Mrs. Frank K. Ward,
 Mrs. M. J. Dahan,
 Miss Agnes Reppert,
 Miss Anna Coleman,
 Mrs. John McClelland,
 Mrs. Ransford,
 Mrs. Henry T. Coleman,
 Mrs. A. Phillips,
 Ignatius L. Dohan,
 John C. Sullivan,
 Harry G. Hettrick,
 Francis T. Furey,
 Charles A. Hardy,
 L. F. Stettinmutter, M. D.

John H. Connellan, Esq.,
Dr. Joseph Berndt,
Charles J. Young,
John J. Toner, Esq.,
John A. Johann,
Stephen J. Burke,
H. M. Daly,
John McGlinn,
William Boyle,
Nicholas J. Griffin,
Joseph I. Keefe,
John J. Byrnes,
J. B. Colahan, Jr., Esq.,
John A. Leslie,
Michael P. Heraty,
S. Edwin Megargee, Esq.,
J. V. McGeoghegan, Esq.,
Morris Dallett, Esq.,
Thomas P. Twibill, Esq.,
John F. Walsh,
William J. Campbell, M. D.,
Michael O'Hara, M. D.,
Israel F. Sheppard,
Henry V. Town,
James F. Sherry,
John D. Kennedy,
Charles D. Kennedy,
J. W. Hallahan,
D. F. Hallahan,
Frank McLaughlin,
John J. Healy, M. D.,
Michael Keegan,
Charles McFadden,
Lawrence Bur,
John J. Horn,
William F. Wilcox,
John D. Ward, M. D.,
Hugh McCaffrey,
John McCaffrey,
Joseph H. Lopez, M. D.,
Robert B. Cruice, M. D.,
John J. O'Neill, M. D.,
Prof. E. F. MacGonigle,
Charles T. Foy,
T. M. Daly, Esq.,
Atlee Douredoure,
John I. Rogers,

Frank J. Burger, M. D.,
M. J. Dohan,
Henry T. Coleman, Esq.,
Henry Phillips Coleman, Esq.,
John A. Ward, Esq.,
Patrick Duffy, Esq.,
Murtha J. Kelly,
John Horstmann,
William B. Christy,
Joseph H. Christy,
Peter S. Dooner,
Col. Francis J. Crilly,
Maj. Ralph F. Cullinan,
John F. McMenamin,
John T. Sandman.
William V. Keating, M. D.,
Z. J. Pequignot,
Chris. Gallagher,
F. C. Lingg,
Mrs. Stephen Farrelly,
Mrs. Isaac Hough,
John J. McDonald,
Charles M. O'Neil,
James Moroney,
Daniel H. Mahony,
Richard P. White, Esq.,
Phil. J. Walsh,
John F. Huneker,
John P. Miller,
Gen. Russell Thayer,
James T. Harrity,
Patrick O'Neill,
Patrick F. Dever, Esq.,
Charles Knittel, Esq.,
N. Thouron,
Isaac Hough,
David Scannell,
L. M. Kieffer,
Hon. Thomas R. Elcock,
C. W. McGlensey,
John Dignan,
A. C. Gibson,
H. F. Horstmann, M. D.,
P. J. Martin, M. D.,
J. M. Keating, M. D.,
Charles Harper Walsh,
J. H. A. Davisson.

PUBLIC MEETING

IN THE

ACADEMY OF MUSIC, PHILADELPHIA.

Held under the auspices of the American Catholic Historical Society on the evening of March 31, 1891. Reported by Joseph I. Gilbert.]

The Meeting, notwithstanding inclement weather, was a large and influential assembly of Catholic clergy and laity and included representatives of the Pennsylvania Historical and kindred Societies. Many ladies were in attendance.

Among those present, in addition to the distinguished prelates and others who made addresses were the following:

Very Rev. T. C. Middleton, D. D., ex-President of the Society; Rev. Wm. Kietan, D. D., Rev. James A. Brehony, Rev. Dennis Broughal, Rev. Francis L. Carr, Rev. John J. Elcock, Rev. P. J. Garvey, D. D., Rev. P. R. McDevitt, Rev. Joseph C. Kelley, Rev. P. J. Harkins, Rev. James F. Trainor, Rev. James P. Thruet, Rev. Matthew A. Hand, Rev. John F. McQuaile, Rev. E. O. Hiltnermann, Rev. Eugene Murphy, Rev. J. J. Brice, S. J.; Hon. Horatio Gates Jones, Vice-President, Pennsylvania Historical Society; Dr. Lawrence F. Flick, Richard P. White, Esq., John F. McMenamin, S. Edwin Mezger, Esq., Thomas A. Clark, Pierre Archer, Esq., Major Ralph F. Cullman, Alce Dequedene, Charles Harper Walsh,

NOTE.—Although the present volume ostensibly only gives the records of the Society up to December 11th, 1890, it was thought proper to include in it the addresses delivered at the mass-meeting in the Academy of Music, on March 31st of the present year, especially as all the arrangements for that meeting were made during the year 1890, and the meeting itself was really meant to be held during that year.

COMMITTEE ON PUBLICATION



Very Rev. Ignatius F. Horstmann, D. D., President of the American Catholic
Historical Society, since December, 1890.

Samuel Castner, Jr., Thos. P. Twibill, Bernard L. Douredoure, Frank A. Foy, J. H. A. Davisson, J. J. Sullivan, and Philip Fitzpatrick.

Rev. Ignatius F. Horstmann, D. D., President of the American Catholic Historical Society, presided.

His Eminence, Cardinal Gibbons; His Grace, Archbishop Ryan; and ex-Governor Carroll, of Maryland, occupied seats in the front row on the platform.

The Chairman, on opening the meeting, said :

YOUR EMINENCE, MOST REVEREND ARCHBISHOP, LADIES AND GENTLEMEN :—As President of the American Catholic Historical Society, it is my pleasing duty to extend to you all, in the name of the Society, a hearty welcome ; to thank you for your presence here in such numbers, this evening, in spite of the weather ; to thank especially His Eminence, Cardinal Gibbons, our beloved Archbishop and the other distinguished guests who have so cheerfully responded to our invitation to be here and to address you on this occasion.

We could hardly have dared to anticipate a response such as has been made to the invitations that we sent out ; and I am sure that the encouragement you thus give to our members will fill them with renewed enthusiasm for the noble work they are endeavoring, even though it be late, to carry into execution.

Our Society is still young in years, yet, strange to say, it is, I believe, the oldest Catholic Historical Society in the United States. The call for the organization of the American Catholic Historical Society was issued on July 4th, 1884. It was signed by P. A. Jordan, S. J., John J. Elcock, Thomas Middleton, O. S. A. ; P. Beresford, Charles N. A. Esling, Francis T. Furey, W. J. Campbell, M. D. ; J. Carroll McCaffery, F. X. Reuss, John H. Campbell, Martin I. J. Griffin, and myself. The Society was organized, on the afternoon of July 22d, at the hall of the Cathedral Total Abstinence Beneficial Society, on Six-

teenth street above Vine. A charter was granted to the Society on December 20th, 1885, by Judge Thayer. Our Holy Father Leo XIII. extended his blessing to the Society on January 10th, 1886. His Grace, Archbishop Ryan, gave it his formal approbation on September 6th, 1886.

At the end of the first year the Society had 32 active and 14 contributing members, and the Librarian reported that the Society had collected 1117 articles of historic interest. On April 30, 1885, the Society held its first public meeting, at which His Grace, Archbishop Ryan, presided, and papers were read by Rev. Dr. Middleton, O. S. A., and Monsignor Seton. Early in 1887, the Society issued its first volume of Records, an octavo volume of 388 pages. At the end of the second year the Society had 65 active and 19 contributing members, and had collected 2686 articles, consisting of books, pictures, and historic relics. In the spring of 1889, the Society issued its second volume of Records, an octavo volume of 406 pages.

The Society's work was carried on in a small room of the Philopatrian Institute until the early part of the year 1889, when it was compelled, by reason of its narrow quarters, to seek another room, which it found in the Athenæum building, where it now occupies the room which for forty years had been the abode of the Pennsylvania Historical Society.

During the year 1887, 19 active and 9 contributing members were added to the roll; in 1888, 15 active members and 1 contributing member; in 1889, 39 active, 6 contributing and 2 life members; and in 1890, 72 active and 8 contributing and 3 life members. I will not go into details concerning the few months of 1891; but they have been months of the greatest activity, and show the most surprising growth in the Society. We are now publishing our third volume of Records, which, with the other two, will make over twelve hundred pages of original historical matter. The library of the Society contains at present about six thousand articles, made up of books, files of

Catholic newspapers, magazines, manuscripts, pictures, and historic relics.

From this brief outline of the work the Society has done you can see that the active members of it have not at all been idle. Those of them who do work, who take a lively interest in its success, I will call most enthusiastic workers. During these six years what we have done has been done humbly, quietly, almost privately ; our Society has not been known except to those who have been invited, either verbally or by printed invitation, to its meetings. We saw, however, unmistakably that an interest was being awakened throughout the country in the success of our undertaking. Letters of encouragement were being constantly received. Applications for membership came in from all over the land—from North, South, East, and West, even from the Territories—so that now almost, or perhaps more than, 30 per cent. of our members come to us from outside of our diocese.

We felt it, then, to be our bounden duty to make our work better known ; to give it as great a publicity as possible ; to stir up an interest in it all over the country ; to gather in members from every quarter ; to draw attention to the necessity of collecting, whilst we were still able and while they were still possible of acquisition, the materials that would be necessary for the Catholic historian of the future ; to stimulate the study of the Catholic history of this country ; in a word, to do all that our name implies, to do all that an American Catholic Historical Society ought to do. The Episcopalians, the Presbyterians, the Baptists, the Quakers and the other religious denominations have, each of them, its own historical society ; and they have their own rooms ; and we felt that we ought to follow in their footsteps and imitate their example ; to have a building that we could call our own, that would be fitted for our work and worthy of it.

We sadly need a central Catholic Historical Library, containing books, documents and records of the history of the Catholic Church in this country and of the Church's

work here in this land. How little, how very little, is known to the American reader of what has been done here, on this continent, by the Church, since the discovery of America in the year 1492. From the year 1500 to the year 1600 all the colonization that was done was the work of the Catholic nations of Europe. How very little is known, even to the Catholic reader, of the labors of the Spanish, the Portuguese and the French missionaries throughout the South and the Southwest, the North and the Northwest, along the whole valley of the Mississippi and along the Pacific coast. It is time, then, to see our Catholic historians devoting some attention to these grand records of the past. Dr. John Gilmary Shea, who is called pre-eminently "the Catholic historian of the United States," has given his whole life (and, thank God, it has been a long and fruitful one) to this noble work. But he ought to have worthy successors. Think of the library that he has gathered during these fifty years of his authorship! How valuable it must be. Shall it be scattered—shall it not be kept together—and ought it not to become the property of some Catholic historical library? Now, it is our hope that we will be able, when the opportunity presents itself, to make purchases of collections such as that one, to procure for ourselves treasures like that. It is our desire, moreover, to gather together whatsoever concerns the history of the Church in this city especially and in our State; to procure the history of every parish and of all of our various institutions, whether of learning or of charity; to preserve the biographies of our clergy and of our distinguished laity; in a word, to hand down to posterity what the Catholics of our time were and what they did, what was the spirit of faith that animated them, and how they showed that faith by their works. We feel, then, that our Society has become necessary, as truly a debt that we owe to posterity, and especially a debt that we owe to **our own children.**

Many of you must have heard of the famous History now being published by Professor Jansson, of the Ger-

man People after the close of the Middle Ages. Six volumes of this work have already been completed. What a revolution that history has produced in the public opinion of Germany, especially about the so-called Reformation! How it has challenged and overcome all adverse criticism against the Church! How it has utterly destroyed many lies that have been for three hundred years past the stock in trade of writers hostile to her! Now, what is that famous history? It is nothing else than a collection of simple historic records and annals of the time, found by Professor Janssen in the various monastic and other libraries of Europe; manuscripts that have lain unnoticed for centuries, buried away unheeded or else considered too trifling, but which, when put together by a master mind, have been seen to be simply beyond price. It is the object of our Society to gather together all such material, all such records and annals of our own time; whatsoever concerns the Catholic history of these United States, the Catholic history of the past of our beloved land, as far as it is possible for us to do so, and the Catholic history of the present;—although it may be a difficult task, it is certainly possible to accomplish it—to gather together all such annals and documents in order to hand down to posterity what was the faith, the piety, the charity and the sacrifices that were made for religion by the Catholics of our day; the history of our religious orders, of the Diocesan clergy and also of distinguished Catholics in every walk of life: so that the student of the future may have at his command all the material necessary to enable him to give a true record of our day; so that thus history may no longer be a conspiracy against the truth but that it may be, what its name implies, a truthful record not only of events, but of men and of the times in which those men lived and wrought.

Our duty then as a Catholic Historical Society may be summed up in these words of our Divine Lord, "Gather up the fragments, lest they be lost." Yes, our object is simply to "gather up the fragments" so that they may

not be lost, but may be preserved for future ages. It is a noble motto for any historical society.

Every diocese in Ireland has its own Catholic Historical Society, as have many of those in England and most of those in Germany. We desire to have ours, and to have it the equal of any one in the Church. It is our desire and our object that our Society shall not be simply local, but that it shall extend to the whole of the country. It is our ambition (and we intend to work for this in season and out of season) to establish here a grand central library of reference, so that if an author or a student wishes to find anything concerning the Catholic history of this country, he may come with full assurance that, if it can be found anywhere, it will be found in the library of the American Catholic Historical Society. [Applause.]

Now, to accomplish this great task, we stand in need of a suitable building. It must be a building centrally located, and it will be a great help to us to have it near the other great libraries of the city. It must be one that will be adapted to and fitted up for our work. Of course all this means that we must have at our command great resources. We stand in need of a larger membership so as always to be certain of a steady revenue, one that will meet all our running expenses. What we need also is an endowment fund for our building and our library, so that when extraordinary purchases are to be made, as the opportunity presents itself, we may have the money at our disposal.

It is our earnest hope that the Catholics of Philadelphia and the Catholics of the whole United States who are taking so great an interest in our work will appreciate what has been done thus far and will give us their encouragement in a substantial form. It was this thought that was uppermost in the minds of our Committee when they deemed it wise and prudent to bring the American Catholic Historical Society publicly before the Catholics of Philadelphia by means of this mass meeting and this inauguration, if I may so call it, "a new departure;" to say to them unmis-

takably that we are not only worthy of their good opinion, but also deserve their generous material support.

I thought it well, as President of the Society, to make this brief statement concerning the object of this meeting. It now gives me the greatest pleasure to introduce to you His Eminence, Cardinal Gibbons, Archbishop of Baltimore, whom we all honor not only as a prince of the Holy Roman Catholic Church, but also as the model American citizen, one who has done as much as any man in the Church or in the country to make and glorify American Catholic history ; whom we all revere as a man, as a citizen, as a Bishop and as Cardinal.

[After an interval of boisterous applause, order was restored.]

HIS EMINENCE, CARDINAL GIBBONS, responded :

MSOT REV. ARCHBISHOP, MR. PRESIDENT, LADIES AND GENTLEMEN :—Returning thanks for the words of praise which have accompanied my introduction to you, I beg to say that I come to-night simply to give expression to my sympathy with the cause in behalf of which we are assembled this evening. My remarks will be necessarily very brief ; for, although it was my privilege to hear of the general object of this meeting, I had not a sufficient number of facts in regard to it upon which to predicate any lengthy observations. I have another reason for shortening my remarks, which is this, that you will have the pleasure in a short time of listening to your own Most Reverend Archbishop and to a distinguished fellow citizen of mine, Hon. John Lee Carroll, of Maryland.

Every man in the community fills, as it were, a dual life—a private life under the shadow of the home and a public life under the ægis of the State. As a father, a husband, a brother or a son, he has certain obligations which he owes to his family ; and as a citizen he has certain obligations which he owes to the State. Although

the Catholic Historical Society is primarily directed toward Catholic objects, it is eminently patriotic in its ultimate consequences. Next to the love which we owe to our God comes the love which we owe to our country. When we consider soberly the many blessings which we enjoy under our political institutions in this country ; when we seriously reflect upon the civil liberty which we possess ; when we calmly contemplate the religious freedom which is ours in worshipping the God of our fathers according to the dictates of our consciences, without any let or hindrance from the State ; when we consider that we have here in our country, thank God, no entangling alliances with foreign powers, that when we sit down to read the morning paper and learn of alliances formed and alliances broken we have no trouble for ourselves ; when we reflect that we have no large standing armies in this country, which would be at the same time a drain upon the material resources of the country, a menace to our neighbors and a source of temptation to ourselves ; when we realize that, as a consequence of that state of things, we are at peace with all the world and with ourselves, that we hear neither of wars nor rumors of wars among ourselves ; when we consider the protection which our country holds over our person and property, that every citizen, if honest and industrious, has the means of acquiring a competence, and that to every man is held out opportunities of attaining to the highest position in the State :—I say, when we soberly contemplate all these blessings, every man should regard it as a duty as well as a pleasure to contribute according to his means towards fostering and perpetuating our civil and religious institutions. [Applause.] Therefore it is that we ought to thank Dr. Horstmann and his colleagues for the work which he and they have undertaken as a Catholic Historical Society.

It is well, then, as Dr. Horstmann has told us in that very apt and appropriate quotation from the Gospel (which might be considered as the text of all his remarks), that we should "gather up the fragments, lest they be lost"—

gather up the letters of the past—gather up the traditions—gather up those pamphlets and muniments—gather up all those records that are so essential for the fullness of our Catholic history. And surely the Catholic people of Philadelphia have no reason to be ashamed, but every reason to be proud, of their glorious traditions, both as Christians and as citizens. Patriots beyond measure have been nurtured here in the bosom of the Church, but—thanks be to God—a traitor never. [Applause.]

Now, it may be most important to preserve a single letter. That letter may be an important link in a chain of historical evidence. Therefore, the Catholic Historical Society does well in endeavoring to search into past records, and to find out all that is useful for the future history of the Catholic Church of America. This Historical Society, as I take it, will not restrict its labors to Catholic works—no, it will extend itself to all departments of history pertaining to our glorious Union of States, for we are proud of our country, of her heroes, of her statesmen, and of her men of letters. [Applause.]

In classic Greece and Rome, the youth of the country were compelled to study the history of their country, and of their country's heroes, statesmen, patriots and men of letters ; and, as we learn, in perusing classical authors, it was the pride and pleasure of the young men of Greece and Rome to commit to memory and recite some of the great orations and poems of the best of their country's orators and poets. Now, if I am not much mistaken, ladies and gentlemen, your own most eloquent Archbishop, when a little red-headed youth, or, to put it more politely, a boy with auburn tresses, committed to memory some of the orations of the great Daniel O'Connell, whom he had the pleasure of knowing. [Merriment.] However, I would never suspect, nor would you suspect, still less would I dare publicly to accuse your Most Rev. Archbishop of attempting at any time to palm off, as his own, some of those great orations of O'Connell's,—far be such a thought from me,—indeed there could be no reason

why he should be guilty of any such literary theft, for the stream of genuine eloquence flows so spontaneously from his own breast that he is not compelled to draw from the well of any other man. [General merriment and applause.]

Now, ladies and gentlemen, if the youths of Greece and Rome felt it to be their duty to study the lives of their country's great men and the history of their country, surely it ought to be a pleasure and pride to the young men of Philadelphia to study not only the Catholic history of their country, the lives of Catholic bishops and of Catholic laymen, but also to study the history of those eminent men who have reflected honor and glory upon this country, either on the field of battle by their heroism, in the halls of legislation by their wisdom, on the judicial bench by their learning, or in the classic walks of literature by their talent. Yes, let the names of Washington, Jefferson and Jackson, of Patrick Henry and Charles Carroll of Carrollton, of Randolph and of Taney, of Clay, of Webster, of Calhoun, and their compatriots--let those illustrious names be brought forth and be an inspiration to the young men of this city in their endeavor to follow the example left by those patriotic Americans and to emulate the civic virtues of those men as far as, under Divine Providence, occasion may call them to serve their country in prominent positions. But, of course, in the usual current of events, few men are called to serve their country in those conspicuous positions which, by reason of their prominence, are perilous positions; yet it is equally true that every one of us, no matter what may be his station in life, no matter how circumscribed his opportunities may be, no matter how silent may be his life, is commanded and required to serve, to honor, to cherish and to love his country. And this we can do most effectively by maintaining the purity and integrity of our private lives as American citizens. Almighty God, who seeth in secret, will reward us, we hope. With these words I conclude, Ladies and gentlemen, wishing every success to the enter-

prise in behalf of which you are called here to-night.
[Long continued applause.]

The Chairman.—Ladies and Gentlemen, he who will now address you needs no introduction to the Catholics or to the citizens of Philadelphia. I present to you our distinguished, eloquent and well beloved Archbishop, Most Reverend Patrick J. Ryan. [Applause.]

HIS GRACE, ARCHBISHOP RYAN (after saluting his Eminence, the Cardinal) addressed the audience as follows :

The President of this Society has laid before you, in detail, the objects which were had in view in calling this mass meeting of the Catholics of this city and in inviting His Eminence, the Cardinal, and many distinguished visitors to address you this evening. It is not necessary therefore that I should enter upon that branch of the subject. The facts in regard to it have been laid before you very clearly, and I can see no “fragments” to be gathered up.

The Cardinal has spoken to you of one of the characteristics of this Society, namely, its American character, and he has spoken eloquently. By the way, I forgive His Eminence for the witticism in which he indulged at my expense. I can only rejoice in being able to reply that what nature did for me, and which was so conspicuous in my early days, the Pope has done for His Eminence by sending him the red cap. [Prolonged merriment.] I thank him for the complimentary things he has said of me, and I beg to say that I entirely reciprocate the kindly feeling which dictated those compliments, for I heartily unite with the American people in my admiration and love for this prince of the Church. [Applause.]

I desire to speak to you more particularly of that Catholicity which is a distinguishing feature of the American Catholic Historical Society. History is more than a mere record of events, and Catholic history should rise to a plane

far above that of mere secular history. As Dr. Horstmann has remarked, provision ought to be made by us for collecting and preserving, for the benefit of the historians of the future, the materials from which the history of our times is to be made; and it ought to be one of the objects of this Society to infuse its members with what may be called "the historic character," so that they may, in their various spheres, be themselves historians. Some of them may not achieve distinction in that line, but all of them should be imbued with the true historic spirit. Now, in order that this spirit may be fostered, we should bear in mind that there is such a thing as a philosophy of history, and that this is separate and distinct from the mere narration of historical facts: in other words, that it is equally as true in history as it is in science that there are facts, and then there are theories to account for the facts. Lord Bacon said that philosophy belonged to the domain of reason, history to the domain of memory, and poetry to the domain of imagination. But this division is not quite correct, inasmuch as the philosophy of history involves an accounting for the facts that appear, an ascertainment of the motives and the reasons underlying the facts themselves. It is in this that the Catholic historian, in his search for truth, has encountered great difficulty. The facts of science are not antagonistic to religion, but the trouble is with the theories that are invented by men to account for the facts. It is these theories, not the facts, which do us harm. So, too, in the philosophy of history, theories have been introduced to account for facts; and it is these theories—not the facts, but the theories to account for the facts—which, in the hands of men like Gibbon, have wounded Catholicity. The young Catholic who is trained and prepared to hold his place as a historian and to defend the character of the Church ought to be a philosophic historian. If he would correctly understand the men of whom history speaks and the facts that are narrated in history, it is essential that he should be imbued with Catholicity, for otherwise he

will be unable to intelligently apply the key to historical events.

Historical accuracy is only to be attained by the narration of the events in the spirit by which the events were inspired. Sallust said of the Romans that they would be permanently great not alone because they did great things, but because they had great writers who narrated those great things. It may be said with equal truth that the saints of a certain religious Society are great favorites with the people not simply because they were great saints, but because of the wisdom of the Society in providing competent biographers to chronicle the lives of those saints.

When St. Thomas Aquinas heard that St. Bonaventure was to write the life of St. Francis of Assisi, he said it was well that the life of a saint should be written by a saint. So, too, Catholic history should be written only by a Catholic. He only can defend the Church from misrepresentation and injustice who is imbued with the spirit of the Church, because he alone holds the key to the characters of the men of whom he writes, and to the inspirations of the events which he records. Take, for instance, the true character of Christopher Columbus. The scientific navigator admires Columbus as a man inspired by the genius of science to pierce the gloom of ages, and to open to the old world the wonders of the new ; he understands him that far. The Catholic historian, looking into the Catholic, pious heart of Columbus, understands him better, for he knows that, above all the motives attributed by the man of science, the primary, impelling cause was the great discoverer's desire that the intellects and hearts of the people in the yet undiscovered world should know and love the great Creator above them. Columbus was a man of God. He acted from other than mere worldly motives. The Catholic, of all men, is able to understand and appreciate these motives ; and therefore it is eminently proper that the historic record of great achievements born of such motives should be made and preserved by the Catholic historian. Look at that most truly glorious monarch of all

the kings of France, Louis IX (St. Louis), a great warrior, a model lawgiver, a brave man. He is admired by the unbelieving historians, the world admires him; but the world understands not the philosophy of his life. That spirit of religion which inspired such self-sacrifice and such purity of motive on his part is spoken of by the historians of the world as the only blemish in his character. "He was religious, pious, fanatical, but, in spite of all that," they say, "he was great, broad-souled, noble." We who know the motive that influenced him, we who know that he, a saint of God, and living in the presence of God, did everything for God, whether it was to fight a battle or to say a prayer—we who have that insight into the inner character of the man which religion gives—we understand him better.

We come then to realize what it is to misunderstand history. It is to abjure religion and to ignore the deepest, strongest, most permanent and most self-sacrifice-producing of all the elements of our nature. On the other hand, when we are animated by a love of historic truth and influenced by the spirit of religion, our hearts are fired with zeal, and we come forward cheerfully to defend the noble men and women of history whom the world has despised and maligned. Among these I might name characters like that of Mary, Queen of Scots. Though we see men, like grave-diggers, gnawing at the coffin of one in whose pure heart and beautiful life there dwelt the love of God and who was an example of purity, one whom we have seen before her crucifix, wrapt in communion with God, we realize that we understand the nature and appreciate the worth of such a character. We understand also the character of that brave, young and beautiful woman of France, Joan of Arc. We are not unmindful of the virtues of these historic women of the past, because we have the key to their true history.

Turning to the early history of this country, we behold the noble sacrifices made by Catholic missionaries in behalf of the red man. Standing between their own countrymen, the

Spaniards, and the persecuted Indians, actuated by a spirit of religious heroism which was stronger than any ties of nationality or even of flesh and blood, those devoted missionaries fearlessly and persistently denounced the wrongs committed by men in authority and strove zealously to protect the Indians from the injuries with which they were threatened by white men. [Applause.]

Another consideration that ought not to be overlooked is this, that human nature is so constituted that historical facts which are antagonistic to popular prejudices or passions are most reluctantly received, if not actually rejected, by readers of history. The Catholic historian is sometimes confronted by the greatest difficulty in his efforts to secure a hearing or recognition of these facts by the public. We believe to be true what we would like to be true. Pascal remarks that, if mathematical science opposed the prejudices and passions of mankind, men would doubt even the deductions of mathematics. With respect, therefore, to those portions of history which tell against the Church and which, though assumed to be admitted facts, are really mere fictions, it is a matter of extreme difficulty to contradict what have already been accepted as facts. Men look at the Church from the standpoint of their prejudices. It is, therefore, sometimes discouraging to find that historical refutations of supposed facts in the past are ignored and that these assumed facts are brought up again and again for the purpose of shaming the Church of God.

I might cite many instances to illustrate with what readiness, as I have said, we accept as true that which is pleasing to us and reject that which does not accord with our prejudices. During the war, when the news of a Southern victory came to them through Northern newspapers, the Southern people did not doubt the truth of what they read; but when the news was that there had been a victory for the other side, their invariable observation was, "Oh, you can't believe what you read in the newspapers." So it is with regard to his-

tical facts. We do not like to be told of the falsity of that which, being in harmony with our prejudices, we have already accepted as true; and we are equally indisposed to receive as true that which we have condemned as false.

I might cite many instances in illustration of this. I remember one that occurred in St. Louis during the period of the siege of Sebastopol, when a venerable French clergyman, who was stationed at the Cathedral in that city, electrified his hearers, among whom were men of the Russian nationality, by declaring, with genuine French enthusiasm, "Sebastopol has fallen." Some one doubted the correctness of the report, and on the following morning a dispatch was received discrediting the rumor and asserting that Sebastopol had not fallen. Thereupon the old Frenchman exclaimed, "I believe both reports are false." In other words, in his opinion, Sebastopol had neither fallen nor stood. [Merriment].

I may be pardoned for referring to an incident in my own experience, which occurred some thirty years ago. I remember with what indignation I read, at that time, in a St. Louis journal what purported to be a genuine reproduction of the famous so-called "Cursing Bull of the Pope." The publication appeared in the midst of a religious controversy. Believing that its spurious character could easily be shown, I went to the Mercantile Library in that city and requested the Librarian, Mr. Johnston—an old friend of mine and a brother of the late General Joseph E. Johnston, of the Confederate army—to allow me to look at a copy of the novel "Tristram Shandy." The old gentleman remarked that the work was not a very proper one for a young priest to read, but he added, "I rather suspect what you want it for; your idea is to show that the alleged 'Cursing Bull of the Pope' is a forgery and that, so far from it being authentic, the whole thing is simply a reproduction of a document that appears on a certain page of 'Tristram Shandy.'" "That is precisely what I want to do," I replied. The old gentleman (who

was not then a Catholic, but subsequently became one and lived and died a pious Catholic) afterwards told me that he had seen this same thing popping up, from time to time, for years ; that although it had been as often contradicted, people did not seem to realize the falsity of it, because they had become familiar with it ; that it was looked upon as a good thing against the Church and, for this reason, it came up again and again. He informed me that he really had little faith in any attempts to contradict such misrepresentations, as in his experience he had seen the futility of such attempts to correct preconceived notions, however false these notions might be. I said to him, "If I make a contradiction authoritatively, if I point out in a convincing way what a forgery this is, and if I prove it to be actually a mere extract from a very unclean novel, surely honest people will not again reproduce it as a genuine document." "Well, I do not know," was his reply, "it will be published again ; you may try to do as you propose, you are young yet." [Merriment.]

Now, you will scarcely believe it, but it is true, that thirty years later, after having appeared at intervals during that period, that identical publication known as "The Cursing Bull" was reproduced in New York as the very document that had been sent by Leo XIII to curse Dr. McGlynn. [Uproarious laughter.] It is disgraceful that such impositions should be wantonly practised upon newspaper readers, but sometimes honest people are able to detect the outrageous character of such publications, and occasionally the truth is vindicated.

Another instance occurs to me in this line of thought, one in which I was more directly interested and which was fruitful of years of annoyance. It occurred in this way. Some forty years ago an article appeared in a St. Louis paper called "The Shepherd of the Valley." I knew nothing of the paper, and at the time I was a theological student. The article gave a quotation to the effect that if ever the Catholics of this country attained to a numerical majority, religious liberty would be at an end ; that Catho-

lies hated heretics and should persecute them; that it was essential to the Church to persecute them, etc.; and it concluded with the words, "So say our enemies." The editor, in the statement which accompanied the article, set forth what is the real Catholic position with regard to persons outside of the Church. Now, the newspapers of the day, in quoting this article as one coming from a Catholic journal, omitted the concluding words, "So say our enemies," and thus falsely gave it as a declaration of Catholic belief, notwithstanding that it had originally appeared as embodying a misrepresentation. In order to give the statement greater weight, it was for a long time attributed to the venerable Archbishop of St. Louis. In the course of time I became the coadjutor of the Archbishop, with, I suppose, the right of succession to the annoyance from this calumny; and accordingly, in this way, the report was circulated that I had given expression to that sentiment. I declared over and over again, as the matter was brought to my notice, that I had never thought, said, or written such a thing, and that the sentiment was abhorrent to every feeling of my heart and every conviction of my intellect. Finally, the inquiries addressed to me became so numerous and persistent that I authorized a public contradiction, and this was communicated through the Associated Press to every part of the country. The calumny seemed then to have been driven out of this country and into the ocean. But it was not long in swimming across to the Old World. It appeared in England, in Germany, in France, in Italy, in far-away Australia, and, last of all, in Africa, and from these countries I received inquiries about it. On one occasion it cost me more than \$20 to telegraph to Cape Town, Africa, an assurance that there was not a word of truth in the charge. Doubtless, when I shall have passed away the falsehood will have outlived me, and I will be quoted, even in reputable books, as having given expression to it. Mr. Dorchester, of Washington, in his history of religion in this country, published the extract as a declaration for which I was responsible.

I wrote to him and told him that the quotation was a forgery, and he was just and polite enough to discontinue the publication of it, as it does not appear in the second edition of his book.

As I have said, the letters of inquiry about this calumny—some coming from former fellow students, who wanted to know if it was possible that I had become such a bigot as was represented—became so numerous that the amiability of my excellent Chancellor (Dr. Horstmann), in replying to them, was in danger of being wholly exhausted. He asked himself, "What shall I do?" and his response, as it appears now, was, "I shall become the president of an historical society, and I will have all the members of that society aid me in trying to lay this worse than Banquo's ghost." [Prolonged merriment and applause.]

This leads me to say that the Catholic historian, the young member of a Catholic historical society, must appreciate the duty which devolves upon him to answer the false charges made against the Church both in our own time and in the distant past. He must be patient and persevering in his work. This is the mission of the historian. Fortunately we have among us men who, like Dr. Shea, are gifted with that rare and peculiar historic talent by which they are enabled to delve deep into old manuscripts, I might almost say to root through them; and that talent is one which ought, by all means, to be cultivated. The way to cultivate it is through the formation of societies like this Catholic Historical Society, which will appreciate this self-sacrifice and this laborious examination; for, in such work, a man may be all day busily poring over dusty manuscripts and, like an unlucky fisherman who has nothing to show for his day's fishing, may have accumulated nothing of value. We have many such talented men in this country; in Philadelphia we have one who is a working member of this Society, whose researches into the history of Philadelphia Catholicity we ought to be grateful for—I mean Mr. Martin I. J. Griffin. [Applause.] I may also name Father Lambing, of this State, as worthy of special

mention in this connection. There are many men, scattered through the country, whose talents for this line of work will be enlisted by some assurance of appreciation on the part of the great body of the Catholic community. We have one indication of this assurance, to-night, in the presence on this occasion of His Eminence, the Cardinal, of an ex-Governor of Maryland, of many distinguished men in the private walks of life, who have come here to show their appreciation of the object of this meeting. In view of what has been said so happily by His Eminence, the Cardinal, and by the President of the Society, and after what may be said before the close of this meeting, I hope, ladies and gentlemen, that you will all appreciate this young society; that you will hold out your hands to it, and not empty hands either [applause]; that you will aid it as it grows; that you will cheer the hearts of those who are recording the great deeds of the past by showing your appreciation of their work; that you will learn the lessons that are taught by the wise men of history; and that you will realize and understand the supernatural motives which impel men and women to great achievements. Therefore, as the Archbishop of this great diocese, I am deeply gratified to feel in my heart that this work has commenced; and I trust that it will continue with God's blessing and be perpetuated indefinitely. [Long continued applause.]

The Chairman.—Baltimore has sent us not only her great Cardinal, but also one of the most distinguished of her laity; a man whose family is one of the greatest glories of the Church in the United States; a descendant of Charles Carroll, of Carrollton; a blood-relation of that patriarch of the American hierarchy, Archbishop Carroll, the first Bishop and Archbishop in the United States; a man on whom his own State of Maryland has conferred the greatest honor that is at her disposal; a worthy Catholic, a true citizen, a noble son of a noble family. Ladies and gentlemen, it gives me the greatest pleasure to introduce to you John Lee Carroll, ex-Governor of Maryland. [Applause.]

HON. JOHN LEE CARROLL, of Maryland, responded :

YOUR EMINENCE, MOST REVEREND ARCHBISHOP, MR. PRESIDENT, LADIES AND GENTLEMEN :—If I were asked what was the moving cause that brought me here to-night to meet this distinguished audience and this brilliant gathering of our highest and most honored prelates, my answer certainly would be that it is a layman's interest in the glorious traditions of the Catholic Church in America. [Applause.]

My friends, there is nothing like traditions, be they good or be they bad. Show me the man who can bring before the world an honored name, linked with some signal service to his country, and we will see everywhere the hand of fellowship extended to him in glad recognition of his claim to the grateful memory of his countrymen. On the other hand, should the man chance to spring from those who are discredited in the moral world, or who are stained with a record of infamy and crime, how the cold shoulder of reproach will meet him at every turn, and the sharp twinges of disgrace follow his steps from the cradle even to the grave. So we may say that the traditions of great institutions are, in a measure, like those of individuals ; if good, they command our veneration and respect ; if bad, they call forth our condemnation. In the comparatively short history of our own country we will find, I think, that in all the elements of personal sacrifice, of dauntless courage, and of unceasing perseverance, the followers of the Catholic faith have ever played the most conspicuous part.

For nearly two hundred years before any other religion existed here, the same sacrifice of the Mass that was offered up this morning in the churches of this great city was the only form of worship of the living God that illumined the Christian settlements of the Western Continent. Through all the long and dreary years, when every part of the prosperous land we now inhabit was firmly held by roving tribes of savages, to whom Christianity was unknown, and when the white man was an enemy to be destroyed at sight,

the silent laborers of the Catholic faith were planting the seeds of that religion, which now have taken root in the hearts of millions of our countrymen.

The story, my friends, of the Jesuit missionaries of Canada and North America, replete with the record of their daring deeds and their heroic martyrdom, outstrips in romance the fabled wonders of the Old World, and stands in its truth as a beacon light for the admiration of all posterity. No fortunes were made in those dark days by the men who undertook to supply the Indian reservations. [Applause.] Their first, their cardinal, principle was that the seeds of Christian faith could never be planted in the heart of a starving Indian; and, therefore, following the injunction of the Saviour Himself when He said, "Feed my lambs," they gathered around themselves herds of cattle and of sheep and preached the Gospel to the Indians, as the sermon was delivered to the multitudes in the desert when they were fed by the wondrous miracle of the loaves and fishes.

If we take the story of Father Thomas Copley, born of a noble lineage and a rich inheritance, we can trace him as he administers the rites of the Church to the dying colonists in the swamps of Maryland, along through the persecution of the early Catholics, until we find him at last in the assembly of St. Mary's, urging by his voice and presence that great Act of Toleration which has ever been the pride and glory of our State; that act which declared that, upon the soil of Maryland, religion should be forever free, and that loyalty to our country's government can be confined to no class or to no religious sect of our citizens. This, my friends, was one hundred and forty years before the Constitution of the United States was made. Do you not suppose that we want a record of that great fact, and a place in which to keep it, too? There can be no more thrilling episode in history than that of the Indian Jesuit missionaries in Canada and the Northern States; there is no such ferocity on record as that shown by the savage tribes of Mohawks,

Iroquois, Algonquins and the Hurons ; and no martyrs at any stage of the Christian era ever underwent more tragic sufferings than the saintly Lalemant and Brébeuf. When we contemplate the trials of those men, who were far from the haunts of civilization, with no cause to urge them on but that of high morality and religion, with no hope of personal gain, but every promise of untold torture and of death, do we not stop in amazement to recognize the divinity of that religion which nerved their hearts and gave strength and power to their arms?

My friends, as it was then, so it is to-day. Amid all the corruption which has stained the management of our Indian frontier, it is admitted by all, and was openly proclaimed in the Senate of the United States, that the Catholic missionary priest, uncommissioned by the Government, with no arms but his rosary, with no companion but the sincerity of his faith, with no salary but the consciousness of duty well performed, is the only man whose influence over the savage mind gives promise of peace and security to the settlers of the distant West. [General applause.]

Now, ladies and gentlemen, I have thus briefly and imperfectly referred to the history of our early Catholic days for the purpose of showing you that there is no stain upon our record and that we can look with pride to every page of that history and realize what those have done who have gone before us. As time goes on and as the followers of the Church increase, under the liberal spirit of our constitution and our laws, do we not (as has been most eloquently argued here to-night) require organization for our literature and a library of reference to which the humblest may come with the assurance that he will find there the most authentic records bearing upon every page of our history? If this be so, the question arises : Where is this depository to be placed—where does the public spirit exist that will build a monument in which to preserve the treasures of the Catholic traditions in America. Can any one doubt as to the place? There can be but one answer to the question—it is upon the lips of every American citizen

—and that is, “the city of Philadelphia.” [Applause.] Within almost the shadow of this city lies the scene where the courage of the patriot army was most severely tried; where the great heart of Washington, so full of buoyant hope, at times gave way and almost yielded to despair; where the fate, and even the future, of humanity depended on the fortitude of that slender band that wavered with toil and battled with the elements and the sufferings of Valley Forge. Within this city, in yonder square, preserved with patriotic love, are the hallowed walls of Independence Hall, where Adams and Jefferson, and your own Franklin signed that immortal Declaration which an English historian says “should be hung up in the nursery of every king and blazoned from the porch of every royal palace.” [Applause.] Within your limits, too, were assembled the men who formed the Constitution of the United States, who brought order from Confederate chaos and produced what Gladstone calls the wisest written document that ever emanated from human brain. [Applause.] That Constitution declares that Congress shall make no laws respecting the establishment of any religion nor prohibiting the free exercise thereof. That Constitution has served us for a hundred years and has borne the flag of our union over every obstacle that peace or war could raise against it, and it stands to-day and will stand, I trust, forever, as the bond which unites in perpetual friendship every section of our prosperous land. All honor, then, I say, to Philadelphia, which has preserved so well the evidences of our birthright as a nation. When a hundred years had rolled away, and when a civil war, with its bitterness, its trials and sufferings, had become a thing of the past, there gathered here the nations of the world to witness the monument of our progress and the marvellous exhibition of our **Centennial Year.**

What more, then, can be said to you, my friends, citizens of this great metropolis, to enlist your sympathies in this enterprise? Your pride must be stimulated by your knowledge of the fact that the Catholic faith is making progress

in every portion of this land. The Catholic Congress which assembled in Baltimore two years ago drew more closely than ever the ties which bind the clergy and the laity together ; and in their heart of hearts the masses know that our Cardinal was right when he spoke of the Catholic Church by the glorious title of "the friend of the people." Your sympathy here to-night shows me that the active spirit for this purpose is aroused ; that you will do in the future what has been so well done in the past, and that the necessities of a great and growing Church will be generously provided for by those who believe that "her kingdom will endure forever." [Applause.]

The Chairman.—Among others who accepted invitations to address you this evening, there is one who sends his regrets at the very last moment—one whom, I am certain, we would all have been delighted to hear—Judge Richard O'Gorman, of New York City. [Applause.] He sent a telegram, immediately before the meeting, saying it would be impossible for him to be present here.

In the absence of Judge O'Gorman, the closing remarks will be made by one whom, I know, you will all honor ; a son of one whom we readily admit to have been, of all laymen, the one who did most effective work, both in season and out of season, for the glory of the Catholic Church in this country ; the son of Orestes A. Brownson. I introduce to you Henry F. Brownson. [Applause.]

HENRY F. BROWNSON, ESQ., of Detroit, responded:

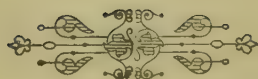
It was not expected of me, when I came here, that I should make a speech ; I was not invited for that purpose, therefore you need not be afraid that I am going to detain you long. The call made upon me to address you has been so unexpectedly made that I can say but a few words. And even if I had prepared a speech, still I should say, in the words of Marc Antony, "I am no orator" like those who have addressed you, "but a plain, blunt man" and one who would "talk what I do think."

Several suggestions which have been made here this evening have impressed me as worthy of special consideration. The suggestion offered by your Most Rev. Archbishop, that it is important that the historian should not be afraid of the prejudices of his hearers or readers, is one of these.

Another thing to which I would allude, and with which I would find fault (because after what the Chairman has said in introducing me to you, you will recognize that I have an hereditary right to find fault) is this: that historians so identify themselves with the cause with which they sympathize, and that biographers so identify themselves with the men whose lives they are writing, that they can see no fault in their heroes nor any harm done by those of their own side whose causes they are championing. Now, this is entirely contrary to the course that was pursued by the inspired writers of the Old and New Testaments. We find that all those men whom God loved most are recorded as having been guilty of faults. Abraham, Isaac and Jacob may be cited in illustration. Moses and David, the two men with the greatest hearts in all history, who were the nearest to God, of one of whom it was said that he was a man after God's own heart, committed the greatest crimes. With the exception of the traitor Judas, the greatest of the Apostles were those whom Christ had most occasion to blame. Saint Peter, Saint John, Saint James and Saint Thomas ranked first of all the apostles, and yet they were those with whom Christ found fault. Peter, the Prince of the Apostles, was impetuous; John and James, who wanted to be on the right and left of our Divine Lord, were ambitious; Thomas was incredulous. Saint Andrew and Saint Paul were placed high, I believe, because, as to the latter, he converted so many men, and, as to the former, he converted a few Scotchmen. [Merriment and applause.]

Now, ladies and gentlemen, I am not going to detain you. I was merely requested to appear before you, and I only wish to say that I have come nearly a thousand miles

to show. my sympathy in this movement, and that I am heart and soul in every effort to secure a truthful account of what the Church has done in this country. We who are not going to write history can, by our lives and the influence of them on those with whom we associate, make the Catholic history of this country something worthy of the pen of the historian.



THE AMERICAN CATHOLIC HISTORICAL SOCIETY AND CATHOLIC REFERENCE LIBRARY.

(Read by title before the American Catholic Historical Society, by Lawrence Preston Clark.)

To Catholics who have given no thought to the subject of a Catholic historical library, or, in other words, to a Catholic reference library, it looks like a useless waste of energy and an ill-advised disposition of money to try to collect and house such a library. I have heard people say that there is no American Catholic literature, and that Catholics have no history in America to collect. Such avowals, on the part of educated Catholics are the most sarcastic philippics against the position which Catholics have taken in Catholic educational matters in the past, and the most pregnant arguments in favor of an extensive concerted action to collect American Catholic literature and the documents necessary for the writing of the history of the Catholic Church in America.

One of the first evidences of the advancement in refinement and education of a people has always been the preservation and glorification of the heroic and praiseworthy deeds of its ancestors. The literature of any of the extinct civilized peoples which has survived the ravages of time, is based upon the deeds of its great and good men. Man because of his very nature will not long delight in anything which has not man and his aspirations for its central figure. No literature can therefore survive, or even temporarily interest men to a great extent, which has not been inspired by the deeds of the great men of the present or the past. Heroes of the present usually travel incog in the fancy sketch of the novelist and the poet; but great men

of the past must stand out in their individuality, with all their deeds weighed in the scale of calm judgment. Their own lips are closed forever, but their actions, as treasured in the memories of an admiring posterity, or portrayed by contemporary documents, speak for them. It is, therefore, but just to them that every scrap of documentary evidence about them be placed at the command of the public, where every one who will can investigate and judge for himself as to the correctness of the literary portrait.

Although America has an array of Catholic heroes, Catholics as a rule, and even educated Catholics, know very little about them. The men and women who watered the young tree of Christianity in this country with the sweat of their brows, and even with their blood, are forgotten, and their very names are disremembered, except where they are carried down to us by a silent flowing stream, a majestic mountain, or a quiet country town. Why are they forgotten? Are they unworthy of remembrance? We may look down the avenue of Christianity's progress from the days of St. Peter, and we will nowhere find brighter examples of practical Christian charity and zeal than in the early days of the planting of the Church in America. The names of Las Casas, of Jogues, of Bressani, of Lalemant, of Brébeuf, of Goupil, of Louisa Carron, of Maria de Agradá, of Catharine Tegakouita and of thousands upon thousands of others, are worthy of being household names—are worthy of being given to our sons and daughters. Where in all Christian history can we find a character more heroic, more noble, more edifying and inspiring than that of the good, gentle, big-hearted Las Casas, "The Apostle to the Indians" and the "Universal Protector of all the Indians"—he who, single-handed, in all the world fought slavery in its infancy? Who among the heroes of Holy Mother Church has labored and bled under more trying circumstances and with greater fortitude than the men and women who left home and friends to plant the faith of Christ among the savages in the wilderness of America? Where in the gar-

den of Mother Church will we find a flower of more spotless purity and sweeter odor of sanctity than Catharine Tegakouita, the Iroquois maiden? These are American Catholic heroes, if not by birth, at least by the sacred right of toil and blood, and we American Catholics of the present day should study their lives, be proud of their deeds and emulate their actions. Why do we know so little about them and why are their names so unfamiliar to our ears?

Probably the most plausible explanation and the most satisfactory apology for this seemingly ungrateful and unpatriotic disremembrance is to be found in the method of increment to our Catholic population in America. Of the Catholics of this country of to-day very few are the descendants of the immediate beneficiaries of the noble deeds of those men and women. There is no chain of descent to carry tradition; and the Catholics of each generation have been so imbued with the traditions and sentiments of the countries from which they or their parents came, that no one has been sufficiently interested to preserve documents. Most valuable documents and relics have consequently been destroyed or lost by falling into the hands of persons who did not understand nor appreciate them. What has been gathered in and safely stored owes its preservation to persons not of the faith and to a few earnest patriotic Catholics of the generation whose regiments are fast thinning out.

We have among us Catholic historians, who have, during upwards of a half-century, devoted themselves heroically to the preservation of Catholic documents, and the dissemination of American Catholic history, and who have, during that time, exhausted the resources of the most marked ability, and sacrificed all emoluments in the prosecution of their work. They have themselves become Catholic heroes by their perseverance in the face of chilly indifference on the part of the Catholic public and in spite of the carping criticisms of historical charlatans. Whatever shortcomings may be found in their work can only be

seen in the light of after-discoveries, and must be ascribed to the difficulty of the task, and not to a want of patient conscientious research. American Catholic history cannot be written in a day nor in a generation, and the discovery of documents which disprove what has been accepted as historical truth, should neither be humiliating to writers of the past nor a source of self-glorification to those of the present. Every day makes Catholic historical research easier, and especially since organized effort is being made to gather together Catholic historical documents.

The tendency of the day is to do by combined effort what cannot be accomplished by individual resources. It has been long since demonstrated that the most enthusiastic, self-sacrificing student of Catholic history cannot accomplish a great deal in the collection of Catholic historical documents, and that even what he does gather cannot be made permanently useful, as it is invariably scattered to the winds at his death. That these difficulties are generally recognized and that Catholics are in touch with the age, is testified to by the fact that during the last six years Catholic historical societies have simultaneously sprung up in various parts of the country. Had they but come earlier! Since they have been so long deferred, however, it is to be hoped that they will grow with unusual vigor in proportion as the work which falls to them to do has been allowed to accumulate.

Although we count about ten million Catholics in the United States, we have not got a single complete collection of Catholic books; no, not even a collection of books that is worthy of the name of Catholic library. Why is this? Are we not a book-loving people? Are we not progressive? Or, is it because we have no Catholic literature to gather? In the past Catholics have had much to think about besides gathering books, and but comparatively few Catholics were able to attain the standard of education necessary to make them appreciate a Catholic literature. Whatever reason might be found for the position which Catholics took in this matter in the past, how-

ever, no excuse will be forthcoming for inactivity on the part of Catholics of the present and the future. This is a reading age, and Catholics read as well as others; Catholics are as pushing and active as their neighbors; the American Catholic literature already in existence, and the documents necessary for contemporary Catholic literature, are as fine as have ever inspired man with enthusiasm for collection, and the majority of Catholics of the present day enjoy at least a liberal education. There can, therefore, no longer be any reason why Catholics should not have a complete Catholic reference library. The greatest obstacle in the way seems to be the erroneous impression among Catholics that we have no Catholic literature to gather.

The American literature which can be called distinctively Catholic is rich in both quantity and quality. All the earliest writings on the discovery of America, although written in Europe and by Europeans, can be classed as American Catholic literature; American, because they treat about America, and must therefore interest Americans, and Catholic because they were written by Catholics. The first visitors to America and the earliest missionaries were all Catholics, and many of them were prolific writers, and their writings are of course American Catholic literature. The numerous commentaries on the early writings about America, and all the writings which have been built on the original documents can legitimately be classed as American Catholic literature. Of later times, and about a country in which we of the United States are more immediately interested, there is likewise a great deal of matter which belongs to the same category. The early Catholic missionaries of the United States were not only Catholic heroes, but were many of them scholars and writers. Their productions, as well as those of later Catholics, both clerical and lay, down to the present time, go to make up the Catholic literature of America.

But the literature which I have mentioned is not all that is necessary for a complete Catholic reference library. At least one copy of every book or pamphlet and of every

edition of every book or pamphlet, which has ever been printed in America, and which is Catholic, treats on, or refers to Catholic matters, or was published or edited by a Catholic ; and at least one copy of every book or pamphlet and of every edition of such book or pamphlet which bears on the question of Catholicity in America, no difference where published or printed, is an essential factor in such a library. The presence of such a book, even though it may not itself be historical, is a material evidence of an historical fact. In addition to printed matter, all documents which directly or indirectly bear upon the question of Catholicity in America belong to such a library. Under this heading come the manuscripts, letters, maps, paintings and relics of early Catholic navigators and missionaries to America, some of which are occasionally for sale and find their way into secular, Protestant or private historical collections. To this class, too, belong the letters, manuscripts and relics of all the missionaries and in later times the episcopacy, clergy and laity who took part in planting the faith in this country down to the present time. Every material thing which can give any information about those saintly men and women, or excite admiration for their heroic deeds should be gathered and carefully stored. Odd scraps and papers are scattered throughout the civilized world, in museums, cellars and garrets, or possibly in small cabinets and libraries, valueless, except as curios, because of their dispersal, but which, if gathered together, would become most valuable as the groundwork of the history of the Church in this country. Copies of all old church records, some of the original of which have already been cut loose from their moorings and have gone astray, should be filed in the archives of such a library. Drafts of old Catholic graveyards, and of old churches, and the reminiscences of all aged Catholics belong to such a library.

The advantages which would accrue to Catholics, both clerical and lay, from a complete Catholic reference library with proper facilities for its use, are almost too evident to

permit of comment. First of all it would, of course, furnish the necessary documents from which to write the history of the Church. American Catholics would highly appreciate such a history were it complete and documentary, and it could be made so by the aid of such a library. Under existing circumstances we have had mere fragmentary histories, none of which have been received with great confidence, simply because it is generally known that the writers did not have access to the necessary documents. We have, too, been in the habit of accepting the history of most important Catholic events from the pens of Protestant writers, and contenting ourselves with complaints that we have been misrepresented. Why not write the history of such events ourselves? The field is open to us as well as to Protestants. Protestants cannot be expected to look through Catholic glasses. Truth is always appreciated, and documentary history is believed, no difference by whom written. In order to be able to write history which will command respect it is necessary to have access to original documents, and this we have not got. Even the documents which concern ourselves and the planting of our religion in our country are largely in the hands of Protestant collectors or societies to which Catholics have not got convenient access. The fault, however, lies with ourselves; we have not appreciated our jewels, and Protestants have. If Protestant writers who have access to such documents place their own interpretation on them, we ought not to complain. Why have we not got them ourselves? They belong to us by right.

Secondly, it would flavor some of the current literature with Catholic sentiment. How many plots for fiction, like that of "*Ramona*," could be found in such a library. Considering the large Catholic population of the United States alone, it is surprising that so little of the current literature receives a Catholic flavor. We all need food for thought, and at the present day reading supplies that food to most of us. Other things being equal, man prefers to read something about which he has some knowledge, and toward

which he has some natural attraction. We Catholics would naturally prefer for our light reading something which has the zest of Catholicity about it. Why are we not furnished with it? It is certainly not for want of ability to produce it, for many Catholics earn laurels in literary fields. Neither is it for want of material, for no field furnishes better material for fiction and poetry than the heroic deeds and sufferings of the Catholic pioneers of America. The true reason lies in the want of access to the necessary documents from which to cull such gems as Mrs. Helen Hunt Jackson was enabled to pluck by a generous devotion of a noble life to the welfare of the Indians.

Thirdly, it would offer facilities to Catholic newspaper men and magazine writers, which at present they are badly in need of; and for the want of which they are constantly under the necessity of drawing upon their imaginations in matters appertaining to the Church in days gone by. No Catholic institution in America is probably being so severely criticized, and is in turn so unsparingly scoring its critics, as the Catholic press. Every Catholic feels that in these days of thought and of rapid diffusion of knowledge, he ought to have a Catholic newspaper come to his house which would not only keep him informed of what is going on in the Catholic world, but which would be able to give a quick and authentic refutation of the thousands of slanders and inaccurate statements which are constantly being made about the Church and about Catholics. Such a paper would be welcome every day, and Catholics would cheerfully pay for it; but it cannot be produced until the proper facilities can be supplied for quickly obtaining reliable information on any Catholic subject that may come up. We are living in an age of facts, and the day has gone by when either Catholic or Protestant is willing to accept the dogmatic statement of any man, unless it is supported by unquestionable authority. The question of a Catholic daily newspaper will be an easy one as soon as a complete Catholic reference library has been established.

Fourthly, it would be of great use to clergymen, not only in supplying them with matter for exhortation to their flocks, but in giving them a field for original labor and cultivation in line with their profession. American clergy, if a layman may venture to criticise, are, without any fault of their own, too much restricted in their intellectual diet. As soon as a young clergyman comes from his routine text-book life in the seminary, he is put on routine parochial duty, with no library to draw on for mental diversion except such as his energy and zeal will enable him to procure for himself. Instead of being given a larger store-house to draw upon for intellectual food than he had at the seminary, he is given a smaller one, and often is thrown upon his own internal resources and has to ruminate until such time as he will be able to gather his own library, when he may have entirely lost the art of study.

Fifthly, the existence of a complete Catholic reference library would be the best object lesson that could be given to Catholics upon the unity, practicability and durability of their faith, and would do more towards inspiring them with a just pride in it, and a desire to emulate their religious precursors in its practice, than the reading of any number of books. Nothing is more contagious than example, and material reminders of the practical faith of our Catholic brethren in this country, generations ago, would greatly edify and benefit all of us. If, for example, the labors of the Catholics of the seventeenth and eighteenth centuries in behalf of the American Indians were kept prominently before American Catholics of the present day, we would not have to contemplate the sad spectacle of Indian churches which were then established and Indian flocks which were then brought into the fold being at present left without a custodian and without a pastor.

Sixthly, such a library, through the machinery necessary to take care of it, could be made a bureau of information to Catholics throughout the entire country. Catholics need such a bureau, and in this way it could be furnished them at a moderate cost.

In addition, moreover, to the benefits which would accrue from the existence of a complete Catholic reference library, great good would come to Catholics and the Catholic cause from an organized effort to gather and house such a library. We American Catholics need something to bring us together in one common undertaking—something which will not only have the ear-mark of Catholicity upon it, but be stamped by Americanism. We need something which will cultivate an American Catholic sentiment. Our influence as American Catholics, whilst it ought to be most powerful in shaping the thought of not only America, but of the world, amounts to very little, simply because we are divided by sentiments which were brought by our ancestors from various parts of Europe. The gathering of and caring for a Catholic reference library is a work which can be entered into by American Catholics of every shade of sentiment without danger of friction, and in this way a national Catholic sentiment can be gradually built up.

The necessary machinery for the collection and housing of a complete Catholic reference library can, of course, be found only in a well-organized society. There is already a society in existence which has established a claim for ability and capacity to do the work, namely, the American Catholic Historical Society of Philadelphia. It was founded on July 22, 1884. During the first few years of its existence it had, like all new societies, to demonstrate its right to live, and the question of its permanency kept dangling in the scales ; but on its second anniversary, in July, 1886, it launched into prosperity by the publication of its first volume of records. Since then there has no longer been a question of permanent existence, but of how to keep up with the rapidity of its growth. Books and documents have come in so rapidly that, with its limited means, the Society has at times been embarrassed to know how to house them, and, as for arranging them, it has so far been utterly unable to keep up. In January, 1889, it published its second volume of Records. In both of these

volumes it presented to the Catholic public the most positive evidence of its usefulness in stimulating Catholic historical investigation, and, in placing beyond loss most interesting Catholic historical records. It is now, in 1891, about to publish its third volume, which will sustain the reputation earned by the other two.

During the seven years of its existence it has gathered about six thousand volumes of books and documents, besides a very large number of valuable relics and objects of interest to Catholics. It has given to the public thirty-one interesting original historical papers, and nearly five hundred octavo pages of old baptismal and marriage records, in all about twelve hundred octavo pages of interesting Catholic literature. It has propagated a taste for distinctively Catholic literature, and has created an enthusiasm for the collection and housing of a Catholic reference library which has spread far and wide. It has at present a movement in progress which promises far to raise a building fund of fifty thousand dollars, with which to provide permanent quarters for its library and cabinet. Its present membership is about three hundred, nearly one half of which has been added during the last year, and the prospects are that the number can be increased to a thousand in a very short while.

That the Society has earned for itself the honor and privilege of giving to American Catholics what they so much need and what I have tried to briefly show the importance of, namely, a complete Catholic reference library, will not be called into question by any fair-minded person. It has been, and is, working hard to accomplish its undertaking, and it now asks Catholics of every part of America to cooperate. Because the library is located in Philadelphia does not make it a local institution, nor does it restrict its usefulness to the residents of that city. Inasmuch as it is a reference library, nothing that once becomes the property of the Society can ever again be taken out, or used except for reference in the library rooms. There is no reason, therefore, why the

library should not be made as useful to residents of California and Canada as to those of Philadelphia. As soon as the Society becomes strong enough financially, it can, and no doubt will, employ assistant librarians, who will be ready on short notice to make briefs of all the information that the library contains, on any subject, for any person who may desire it. In this way the library can be made useful to any person, no difference where he resides, and even Philadelphians will find it more convenient to have briefs made than to personally investigate.

The magnitude of the work which the Society has laid down for itself may frighten some timid persons, but in that very magnitude lies the guarantee for success. It is a work for ten million people, and an undertaking which so closely interests that many people needs to be large. Surely among the Catholics of America there ought to be found from five to ten thousand who are willing to contribute the small sum of five dollars a year toward collecting and housing their literature, especially when it is so very evident that they and their children are to be greatly benefited by it. With five thousand members the Society would have at its command twenty-five thousand dollars for the purchase of books and for service, a sum with which a great deal could be accomplished. With such a membership it would be an easy matter to not only get up a complete Catholic reference library, but to organize, in connection with it, a most thorough bureau of information to Catholics on all Catholic subjects. Every educated Catholic in the United States, at least, must feel an interest in the formation of such a library, and can, I think, be counted on to join the movement when the matter is properly brought to his attention. As far as my experience goes, Catholics generally admit that we sorely need such an institution, and that individually they are willing to help procure one. They are, however, afraid that its formation is impracticable because others will not do their part. Diffidence in each other seems to be a characteristic obstacle in the way of Catholic enterprises.

As far as this one is concerned, let every Catholic who thinks well of the project contribute his share by becoming a member and doing what else he can, irrespective of what others may do, and the success of the undertaking will be guaranteed.



THE FLATHEAD INDIANS.

[By the late Rt. Rev. James O'Connor, D. D., Bishop of Omaha, Nebraska. Read by title before the American Catholic Historical Society.]

On the 19th of June, 1877, a Jesuit father and myself left Helena, Montana, on a visit to the Flathead Mission of St. Ignatius, in the western part of that Territory. A couple-of-hours' ride brought us to the foot of the main range of the Rocky Mountains, which distributes its rainfall and its springs between the rivers that flow, on the one side, to the Atlantic, and, on the other, to the Pacific. The day was bright and bracing, so we ascended the range on foot—a distance of five miles.

At the top we were above the line of perpetual snow and had time enough to enjoy the cool breezes and the sublime scenery on all sides of us before the arrival of the stage. For about a mile we crept over a plateau of deep, wet loam and gravel and then commenced to descend the Pacific slope. We went slowly and cautiously at first, owing to the frightful character of the road, but then moved at a rapid pace till we reached the Little Blackfoot river, in the valley below. Here was pointed out to us an abandoned log cabin, called the Frenchwoman's Ranch, with which is connected a tale of blood and retribution such as one often hears whilst traveling through these mountains. Five miles further we came to the regular station, where we were to change horses, and there enjoyed a comfortable dinner with clean table service—rare luxuries at wayside inns in Montana.

In the afternoon our course lay along the Little Blackfoot, through retired valleys and over green bench-lands clothed with the bunch-grass and prairie flowers. We

had often to dismount and climb up ascents that would try the lungs of a goat ; and we went down grades, in the stage, that " our boys " would hardly face on their jumpers in winter, which is saying a good deal. And thus we proceeded till towards evening, climbing a steep eminence, when we suddenly came in view of Deer Lodge and the beautiful valley in which it lies. Through the centre of the valley flows the Deer Lodge river, its course indicated by a growth of cotton-wood. Beyond the river rise the bench-lands, their bright verdure stretching back and up to a broad belt of pine forests on the sides of the mountains. Above the pine tower bare, bold cliffs of gigantic proportions, and in every variety of outline, and over all Mount Powell, 13,000 feet high, and the other snow crests of the Deer Lodge range. The general appearance of these crests is that of the sea after a violent storm, but no waves of ocean could more than miniature these mighty upheavings of the earth's crust. As I look upon them, the words of Manfred come involuntarily to my lips : " Beautiful ! how beautiful is all this visible world ! How glorious in its action and in itself ! " But the transition from the sublime to the ridiculous is often easy and rapid. In less than an hour after this glorious vision had burst upon us, we were fast " mired " in the mud of the valley up to the hubs and above them. We get out and on to *terra firma* as best we can. The shovel, an indispensable article of furniture in every Rocky Mountain stage, is brought into requisition. Deep cuts are opened before the sunken wheels, and then the driver mounts his box and lets us see what professionals of his class, hereabouts, can do under difficulties. His team is nervous and excited. He takes the lines quietly, talks to them kindly, calls them by name, encourages, urges them. They pull, but irregularly, and sink to their haunches, but after some more emphatic horse-talk, a yell, and a well distributed application of the whip, they plunge together in the harness and come out of the slough, panting, but triumphant, and with everything in good order.

In Deer Lodge we passed the night in the little hospital of the Sisters of Charity, where, two months later, the wounded in the battle of Big Hole first found rest and shelter, and the tender care lavished on the afflicted in all such asylums.

Early next morning we continued our journey. All that day and the next we were at the mercy of drunken drivers. I can mention but one of the many "hair-breadth escapes" we had from destruction. About thirty miles east of Missoula we came to a steep grade, which it was necessary to ascend on foot. We were in an open wagon, for our driver had broken his stage on the up trip the day before—whisky, we were told, "had done it." At an elevation of perhaps a thousand feet we re-enter the wagon and are hardly seated when the whip is put to the horses and we commence to descend at a furious pace. The road is barely wide enough for one vehicle to pass. On one side of us is a wall of rock, on the other an almost perpendicular precipice, at the foot of which rages the Deer Lodge river, swollen by recent rains. I request the driver to press on the brake, but he is too drunk to do so, and a chum of his, who sits beside him in the same condition, informs me that "we don't need no brakes going down here, but something to push us forward." So there is no help for it but to remain where we are, hold to the sides of the wagon and pray. At every dip in the road, of which there are many, the horses are put to a gallop, and thus we proceed for a couple of miles till we reach the valley.

In this valley, or canyon, we spend the remainder of the day, traveling at a slow pace, under a broiling sun, the thermometer in the nineties, not a breath of air stirring and clouds of mosquitoes tormenting us, till at seven in the evening we reach Missoula, the last outpost of civilization in the Northwest. Here we were met by two Jesuit fathers, one from the Mission of St. Mary, in the Bitter Root valley, the other from St. Ignatius. Here, also, we spent the night in a hospital, that of the Sisters of Provi-

dence, and left betimes next morning for our final destination.

After a ride of twelve miles through the Missoula valley, we turned into a canyon just wide enough for the road and the bed of the mountain torrent, then a small stream, that sweeps through it in the rainy season. Ascending this canyon over rocks and boulders for a distance of about four miles, we came on a stretch of meadow land, a mile wide, brilliant with prairie flowers, and fringed with pine trees. On either side rose the mountains to a height of several thousand feet, and from their opposing summits stretched an awning of light clouds, giving to the valley the general appearance of a vast hall or temple, though of a temple not made with hands. On the skirt of the woods, to our right, were several tepees, and out on the meadow the Indians were digging their favorite "bitter root." Digging the bitter root! Alas, it is a quest in which too many are engaged all over this beautiful world.

This was the first time I had seen the Indian on his native heath, entirely removed from association with the white man, and engaged in a pursuit peculiarly his own.

Those bare-headed figures, in their bright blankets, moving through the tall wet grass, in search of a wretched esculent in a scene so sublime, so isolated and lonely, made a profound impression upon me, and an impression sad as it was profound. They were men, but how little they had in common with other men. They were savages, but savages the misery of whose lot had been made intolerable by the civilization that surrounded them. They were the lords of the soil, but were being driven from it by the rapacity of men who know neither justice, nor pity, nor remorse. Who with the ordinary instincts of humanity could see them thus engaged on a soil that, but for the injustice of the white man, would now yield them golden harvests, and not be touched with compassion for them, and not think it a reproach to belong to the race that oppressed them? These at least were my thoughts as we

passed through this glorious entrance to the home of the Flatheads.

A drive of about five miles brought us into the Jocko valley, one of the most beautiful in Montana. It is perhaps fifteen miles long, by about four wide, and completely encircled by high mountains, which rise as they recede till some of their pure white peaks look into it from a distance of twenty miles or more. Away to the right of us are the Agency buildings, and due north, some cabins and tepees occupied by the Indians.

We stopped for dinner at the Agency, where Mr. Ronane, the newly appointed agent, gave us a most hospitable reception. And here, I may say, for the information of those not conversant with the subject, that Indian agents are appointed by the President of the United States, with the advice and consent of the Senate. Their term of office is for four years and their salary fifteen hundred dollars a year. Their duties, as prescribed by the Revised Statutes of the United States, are: "To manage and superintend, within the Agency, the intercourse with Indians agreeably to law, as may be prescribed by the President, the Secretary of the Interior, the Commissioners of Indian Affairs, or the Superintendent of Indian Affairs." These Statutes further provide that, except as to crimes, for the punishment of which express provision has been made, "the general laws of the United States as to the punishment of crimes committed in any place within the sole and exclusive jurisdiction of the United States, except the District of Columbia, shall extend to the Indian country." This provision, however, is not to be construed so as "to extend to any Indian committing any offence in the Indian country, who has been punished by the local law of the tribe, or to any case where, by treaty stipulations, the exclusive jurisdiction over such offence is, or may be secured to the Indian tribes respectively." Indians must live on the reservations they have chosen or to which they have been removed, and cannot leave them or transact business or hold communication with

whites or other Indians without permission of their agents.

From these statutes it is evident that the powers of Indian agents are, perhaps unavoidably, vague and undefined, though restricted in some places more than others by treaties and local laws and customs of particular tribes. However, I do not see why, practically, they should not be regarded as absolute and entirely arbitrary.

For what redress has the Indian for an abuse of authority on the part of an agent? The experience of long years has shown that he has none whatever. No adequate supervision of the agent is provided for by law. He is alone with his tribe, or tribes, and literally, "monarch of all he surveys." There is, it is true, a physician, there is an interpreter, there are farmers and mechanics, there may be teachers on the reservation, but they all depend on him or his friends for the positions they hold, and are therefore more likely to screen than to expose his irregularities. Who, then, is to interfere between him and his helpless wards should he see fit to oppress and fleece them? It is only cases of the most aggravated and cumulative wrongdoing that can ever reach the Department or the Commissioners of Indian Affairs, and even then what is the remedy? Why, at best, the removal of the agent and the appointment of another who will be sure to walk in his footsteps.

Irrresponsible authority of this kind is very trying to the virtue of ordinary men. To the dishonest and the depraved it affords opportunities of practising every species of injustice. And who does not know that the incumbents of this office have, with only few exceptions, belonged precisely to these classes? What wonder, then, that they should have administered it solely with a view to their own aggrandizement and that their heartless inventive rapacity should have driven the poor savage to utter hopeless despair.

The true, the only remedy for this state of things, it seems to me, will be to put the administration of Indian

affairs entirely into the hands of the military. The officers of our army understand the Indian better than any other class of men in the country; they appreciate his good qualities, make proper allowance for his faults, sympathize with him, admire him, and do not despair of the possibility of elevating him from his present degraded and helpless condition. I heard an officer, high in command, say this summer that in the thirty-eight years he had been in the army, most of which time he had spent on the frontier, he had never known the Indians to have been in the wrong in any difficulty they had had with the Government or the white settlers. I heard another of equal rank assert that if he were Sitting Bull, the last thing in the world he would do would be to "come in," for that he and all others of his race had been most outrageously treated by the Government and people of this country. A third, who had spent eight years in the Yellowstone country, told me that if detailed to make the attempt and furnished with the necessary means, he felt certain he could succeed in civilizing the Indians of that region within ten years. Of course he underestimated the difficulty of such an undertaking, but I give his statement only as going to show the opinion entertained of the Indian by military men.

No one doubts the capacity of our army officers to administer Indian affairs efficiently. Their integrity is happily above suspicion. Why not then entrust these affairs to them? They would thus be left not to irresponsible individuals, but to an organization in contact with the savage, trained to methodical habits and under the strictest possible supervision.

Were the Indians allowed to occupy their ancestral homes or hunting grounds, or to live on the reservations assigned them at a proper distance from military posts, with missionaries of their choice, and under their own tribal laws and customs; were supplies furnished them through the nearest quartermaster and traders forbidden to deal with them or even approach them, except once or twice a year at the posts, and under the supervision of the local officers;

were the local commander instructed, as in the British possessions, to require them to keep the peace amongst themselves and with surrounding tribes, and to protect them against the white settlers, the Indian question, I am quite sure, would soon find an easy and a satisfactory solution.

Having visited the different offices and work-shops at the Agency, we continued our journey northwards. At some points the rich soil of the valley was overlaid with sand and stones swept down from the mountains by rains, but even these spots were covered with flowers of startling brilliancy. Whenever the conversation flagged a sense of loneliness and isolation stole over me. The only sounds heard were made by our wheels and the hoofs of our broncos. The only living thing visible on the landscape was a small herd on the foothills to our right, but whether of elk or domestic cattle we could not tell even by the aid of a glass. Beyond those hills wolves and "catamounts" and bears, black and brown and grizzly, roamed in numbers and in safety, but none of them put in an appearance. Even the graceful antelope, that on most other western highways feeds or cants within view of the traveler, was nowhere to be seen. The mountain labyrinth that extended for hundreds of miles on all sides of us made me, at least, feel completely shut out from the world beyond.

Passing through this sublime scenery one is, indeed, often led to exclaim: "O, ye mountains and hills, bless the Lord; praise and exalt Him above all forever," but of merely mundane associations it is suggestive not at all. Above you is a sky as beautiful as that of southern Italy, looking down on valleys fairer to see than the Vale of Cashmere, as described by the poet, or the fabled home of Rasselas, on crystal streams flowing through flowery meads and dark frowning glens, on mountain peaks surpassing in height and rivaling in grace and beauty of outline the Rhigi, the Jungfrau, or the Matterhorn. Yet mountains and streams and valleys arising and unnoticed by poet or traveler, without a history, without associations, and even without name.

But we are at the gate of exit from the Jocko. Before and near it is a ranch kept by a half-breed, guarded apparently only by a half dozen Indian dogs that come bounding towards us, and bark and snarl at us with præter-canine fury. We enter the canyon, dark with pine and a thick undergrowth, and so narrow that there is barely room for the road and a stream that sweeps through it. The road is in a shocking condition, but the worst mires are being filled with brush and dirt by a band of Canadians and half-breeds. We plunge, however, into some frightful holes of uncertain depth, not knowing in what plight we shall get out of them. But our hardy team are used to such ventures, so in due time they bring us into the bright sunshine and on to a very passable roadway. We turn south, ascend the foothills of the range we have just passed to a height of some fifteen hundred feet, from which we get our first view of the St. Ignatius Mission. The scene is one of surpassing beauty and grandeur. Before us is a narrow valley sloping gently on either side to the river that drains it. It stretches away to the east and northeast, widening as it recedes for a distance of forty miles to Flat-head lake, a feeder of the Columbia. It is inclosed on the south by a chain of mountains that rise as abruptly as a wall to a height of ten thousand feet above the plain and fourteen thousand above the level of the sea. They are covered with perpetual snow. Here and there passing clouds cast their shadows upon them or hang around some of the higher peaks, leaving the others brilliant in the evening sunlight. From a lake near the top of this range a waterfall descends perpendicularly a distance of a thousand feet and then pursues its downward course at a lesser angle as a foaming torrent, till it reaches the valley. Had not my attention been directed to it I should not, I confess, at the distance we were from it, have distinguished it from the snow drifts that seam the side of the range, east and west of it. When the unfortunate Thomas Francis Meagher, whilst Governor of Montana, visited St. Ignatius he "christened" several of the peaks of this range ; but no

record was made of the names, and they are now forgotten. Midway in the valley is the Mission—its log-cabins, tepees and even the church and parsonage dwarfed into toys by the mighty mountains that overshadow them. We descend at a rapid pace and in half an hour are in the village.

Our first visit is to the church, which is a much finer building than one would expect to find in such a place. It is a frame, 90x40 feet, with a good stone foundation, and is in the Roman style, with clerestory, columns and apse. It was designed by Father Ravalli, and built about fifteen years ago by the Indians under the superintendence of another father. It has side altars, statues and pictures, but the decorations are rather gaudy, though on that account all the better adapted to the taste of the worshipers. A platform eight or ten feet square takes the place of the pulpit, and on it stands a wooden crucifix, carved by Father Ravalli, and of rare merit, I should say, for an amateur artist. Before the platform in the nave is a bier on which rests a small coffin that looks not unlike an orange box, but a little narrower at one end than at the other. There is no mistaking its contents. An infant form is there hastening to decay, and Mother Church will lay this waif from the wilderness in the ground as tenderly and with the same ritual as if it had been destined to wear a crown. As we look for a few moments at the rude casket, we reflect that earth has a little less misery and heaven more joy than they had a few days before. As we leave the church we are met by a Father and some fifty Indians—men, women, and children, who, having heard of our arrival, have come to see and welcome the first "red-gown" that has visited their mountains. I find a hundred bright, inquiring, honest eyes turned upon me, and feel that I am sitting for my portrait. Young and old crowd around me and take my hand with a word of greeting kahleh I regret to say I have forgotten. Their joy is as demonstrative as it is simple and sincere. All wear blankets of various colors, leggings and moccasins. They are well-dressed, their long black hair falling loosely over their

shoulders. I am struck by the regularity and beauty of countenance of the men and by their erect and stalwart figures. Among them is an octogenarian in a white blanket who attracts my particular attention. He is the only one with a head gear, a loose velvet cap, with a band of beaver fur. He is short-necked, deep chested, and straight as an arrow, and his broad, brown face is furrowed into ropes of muscles. The fire of his pagan youth still burns in his eye, but Christian faith and piety have thrown a halo around a countenance that without it might be terrible to see. As I gaze at him I cannot help asking myself the question: What would not a Rubens or a Vandyke have given to be permitted to sketch you?

Among the women there is, alas! not one that would make a heroine for even a dime novel. In their faces I see a trace, but only a trace, of that woe-begone expression which woman wears in all pagan lands. Here, indeed, she is not the drudge she is among the pagan tribes. Here all her higher rights are held sacred, but a drudge she would be thought even here by her more favored sisters in "the States."

Little papooses stare at me in wonder over their mothers' shoulders, and as their gazelle-like eyes and the beauty and innocence of their faces, as well as the novelty of such a situation for young America, draw from me some exclamation of pleasurable surprise and attract me towards them, the mothers are both pleased and amused, and the men laugh outright. I make a little address of thanks which is translated into Selish, and we retire to the residence of the Fathers.

In about twenty minutes the church bell rings to summon the villagers to evening prayers. I stand at the parlor window to see them come. As they arrive from different directions, old and young, tall men and little children, and mothers with their papooses on their backs, approach the mission cross in front of the church, kiss this sign of their redemption devoutly, and enter the building. Whilst they are at their devotions I am informed that they assemble at

half past six o'clock every morning for prayer and Mass. After Mass they are instructed in the catechism for a quarter of an hour. The women and children attend another instruction of the same kind in the forenoon. In the evening about sun-down all assemble for evening prayer in the church, which is preceded or followed by a third instruction. On Sundays they have High Mass and a sermon at nine o'clock in the morning and they assist at Benediction of the Blessed Sacrament or the Way of the Cross and an instruction in the afternoon. The great majority of them approach the sacraments once a month, and many once or even oftener than once a week. Of the twelve hundred at the Mission not more than five or six neglect this duty altogether, and these only because in practice at least they have returned to polygamy. They are especially fond of going to confession, and some of them, if allowed, would do so more than once a day. A Father told me that when with them on the buffalo hunt he had more than once been approached in the middle of the night by a scrupulous Indian who, taking him by the toes, would waken him and ask him to hear his confession. This, I submit, is a little more than many more favored believers of the white race are accustomed to do. Yet of these same Indians Father Point, an early missionary among them, wrote in 1845: "Not a quarter of a century since, the *Cœur d'Alenes* were so hard-hearted that, to paint them to the life, the common sense of their first visitors found no expression more just than the singular name which they still bear. Minds so limited that while rendering divine worship to all the animals that they knew they had no idea of the true God, nor of their souls, nor, consequently, of a future life. In fine, a race of men so degraded that of the natural law there survived among them only two or three very obscure notions, which few, very few, of them attempted to reduce to practice. Yet it must be said to the credit of the tribe that there were always in their midst elect souls who never bent the knee to Baal. I know some who, from the very day the true God was preached to them, never had

to reproach themselves with the shadow of infidelity." [Ind. Sketches, page 16.] The most warlike perhaps of all Rocky Mountain tribes, the piety of the Flatheads has not diminished their bravery ; for since their conversion, as well as before, they have been more than a match for their neighbors, the Sioux and the Blackfeet.

Again I am at the parlor window, this time attracted by a melancholy chant of many voices outside. A procession is filing out of the church and singing what I take to be the *Miserere*. It is, however, I am told, a dirge these Indians, whilst yet Pagans, used to sing at the funerals of their dead warriors, arranged by one of the early missionaries and adapted to the Christian hymn to which I am now listening. The men go first, the women follow. Then comes the bier we had seen in the church borne by four men, its light burden covered with a black pall. After the bier walk a cross-bearer and acolytes, one of whom carries a vase of holy water, and last a priest in cap and cope. Slowly and reverently they advance towards the graveyard, some five hundred feet distant, singing as they go, till they are out of sight and hearing. The frail form in its final resting place, the mourners return in groups, and, as the Angelus bell rings, I am struck by the suddenness with which they cease conversation, assume devotional postures and retain them, statue like, till the prayer is ended.

In the course of the evening I obtained from my reverend host most of the following particulars in regard to this people.

When or by whom they were first called Flatheads or why they should have been so called is not known. The practice of flattening the skulls of their infants which prevails among the Chinooks and other tribes on the Pacific coast never existed among these Indians. From time immemorial they have occupied the district they now inhabit, extending from the Flathead lake, forty miles north of St. Ignatius Mission, to the Bitter Root valley, seventy miles south of it. They were visited by Lewis and Clarke

in 1806-7, and are mentioned by the name of Hopilpo. They are divided into ten tribes, the principal of which are the Pend d'Oreilles, Coeur d'Alenes, Kalispels and Kootenay. All speak radically the same language, Selish, with only a dialectic difference. They were converted to Christianity in 1841. They had sent a deputation to St. Louis in 1838 to obtain missionaries, but on the way they were all massacred by the Snake Indians of Idaho. In the fall of 1840 they dispatched a second deputation, which reached St. Louis in safety, wintered there, and returned in spring with Father De Smet, three other Fathers and three lay Brothers. The first mission was established at St. Mary's in the Bitter Root valley, a second some years later among the Kalispels, and this of St. Ignatius by Rev. Adrian Hocken in 1854. In the course of time the entire nation was converted, and to-day there is not a single pagan amongst them.

Ever since their conversion they have been the fast friends of the whites, and I believe it is their boast that they have never shed the blood of the white man. Indeed their general good conduct has repeatedly elicited the praise of Government officials. Hon. Isaac I. Stephens, Governor of Washington Territory, said of them in his report for 1854: "You are already aware of the character of the Flatheads. They are the best Indians of the mountains and plains, honest, brave and docile. They only need encouragement to become good citizens. They are Christians, and we are assured that they live up to the Christian code."

There are now twelve hundred Indians of different tribes, but chiefly Pend d' Oreilles, at the St. Ignatius Mission, and five hundred at that of St. Mary, in the Bitter Root valley.

The Jocko reservation, which is seventy miles square and includes the St. Ignatius Mission, was established in 1855. The treaty of Hell Gate, approved March 8, 1860, ceded all the lands of the Flatheads without any consideration paid by the Government, and though it seemed to secure them their lands on the Bitter Root, yet an order issued by Presi-

dent Grant, November 14, 1871, called for their removal to the Jocko reservation. By the same treaty three of the tribes were entitled to yearly appropriations, for twenty years, of from six to three thousand dollars, which have not been paid to the Indians these last three years, but given to the agent to be applied by him for their benefit in the manner he might think best. It is hardly necessary to say where he thought this money would "do most good," or that the Indians have never seen a cent of it.

The same year an annuity of five thousand dollars, for ten years, was promised to the Indians of the Bitter Root who would move to the Agency. Only eight of them accepted the proposal, and these received the annuity. The other Indians get no assistance from the Government. They support themselves mainly by the chase. The buffalo hunt commences in September and continues until late in the fall, or till spring, according to the success that attends it. During the rest of the year they hunt small game to supply fresh meat, they fish, and in early summer dig the bitter roots and gather wild onions, pears, shlak, cherries and berries of different kinds. They dry the buffalo meats and pound a portion of the roots and berries into paste for the winter use. The buffalo hunt has a demoralizing effect on them, bringing them, as it does, into contact with the pagan Blackfeet on Sun river, with the Sioux on the Yellowstone and the worse than pagan whites in both regions. Some of them cultivate small farms, sell poultry in the neighboring towns and also cattle and horses. They say they do not want Government support, and they cannot abide the sight of an agent.

In the partition of the Agencies among the churches made by the Government in 1870 the Jocko Agency was assigned to Catholics.

There are in all seventy-two Indian Agencies. In forty of them our Church had missions for many years, in many of them all the Christian Indians or the great majority of them were Catholics, and in some of them the Indians had been Catholics for centuries. In 1870 our missionaries were

in almost undisputed possession of these fields of labor. On the other 32 agencies there were several Catholics, but no permanent missions. Yet of the entire seventy-two agencies only seven were assigned to us, and some eighty thousand Catholic Indians were put under the spiritual and temporal control of different Protestant denominations.

But how have they used this control? Very Rev. J. B. A. Bronillet, of the Catholic Indian Bureau, tells us that "they have even gone so far as to forbid the admission of Catholic clergymen to the Agencies where they desired to go to attend to the wants of Catholic Indians, and the Indian Bureau has recently approved such action, and in support thereof has officially announced that it has the right to exclude any clergyman from an Indian reservation. As a consequence of this assumption a resident priest of California has, without any process of law, been several times expelled from a reservation, put in gaol, brutally beaten; and upon the attention of the Department being called to the fact, the Commissioners of Indian Affairs approved of the agent's unlawful proceedings." (*Manual of Mission Association*, page 6.)

"The Osages," says a writer in the *Catholic World* for October, "now in the Indian Territory are and long have been almost wholly Catholic. But they were assigned to the Quakers, and Friend Gibson (I condense) issued an edict forbidding Catholic priests or teachers to remain on the reservation." The Indians sent a memorial to the President, asking that their former missionaries and teachers be restored to them, of which no notice was taken. They sent a delegation to Washington, composed of "the governor, chiefs and counsellors of the Great and Little Osage nations, who, in a memorial to the Assistant Secretary of the Interior, said: "Catholic missionaries have been among our people for several generations. The great majority of them are of the Catholic faith and believe it to be right, and our people are indebted to Catholic missionaries for all the blessings of Christianity and civilization they now enjoy. Since they have been taken from us we

have done but little good, and have made but poor advancement in civilization and education. Our whole nation has grieved ever since they were taken from us, and we have prayed continually that the Great Spirit might cause our great father, the President, to restore them to us. We trust he will do so, because in 1865, when we signed the treaty of that date, the commissioners, who made it, promised that if we signed it we should again have our missionaries." The Secretary promised to present their memorial to the President, but on the next day Mr. Gibson, who had followed them to Washington, hurried them home. The memorial disappeared from the Department, but was supplied by General Ewing, Commissioner of the Catholic Indian Bureau, who had a printed copy, with the certificate of the Secretary, placed on file. A counter petition, purporting to come from the Osages at home, was soon after received by the Commissioners of Indian Affairs, but, as General Ewing says, "it was evidently gotten up by interested white men, and the names of Indians signed without their knowledge." In presenting a third memorial from the Osages to the Secretary of the Interior, the General said: "Their petitions have not been heard, and now through me, as the representative of the Catholic Indian missions, they make a final appeal. The petition of a defenseless people for simple justice at the hands of a great government is the strongest appeal that my head or my heart can conceive, and it is of course unnecessary for me to urge it upon you. It is as plain and open as the day. You must give this Agency to the Catholic Church or publish the announcement that President Grant has changed his policy and that he now intends to force that form of Christianity on each Indian tribe that he may think is best for each." But it was all in vain. Friend Gibson carried his point, and, though he has since been compelled to retire from the Agency, it is still in the hands of the Quaker organization.

And such things are done, not in Spain, Prussia, Russia or Turkey, but here, where union of Church and State and

persecution for conscience sake were thought to have ceased with the Colonies and to be opposed to one of the fundamental principles of the Federal Constitution!

The Fathers at the St. Ignatius Mission get no assistance whatever from the Government or from any other quarter. They support themselves by their farm, stock and mills. They give employment to twenty Indians, and many others would be willing to work if they could be employed. The community consists of two priests and four lay brothers. The brothers work themselves and superintend the Indians engaged on the farm and in the mills. There are in the village a grist mill, a saw mill, run by water power, and a printing press. Father Giorda is preparing for publication a dictionary of the Selish language of about eight hundred pages which will be printed at St. Ignatius, and a pamphlet of narratives from the Sacred Scriptures of one hundred and forty pages in Selish, from this press, was presented to me on the occasion of my visit.

There is also here a convent of the Sisters of Providence from Montreal, established twelve years ago, with boarding and day schools for girls. In this school the ordinary branches of a plain education are taught. The "ologies," thank goodness, are excluded, but particular attention is paid to embroidery. All the scholars are taught house-work and gardening, and to each is allotted a piece of ground to till. They took great pride in showing me these little gardens, and insisted on me trying their strawberries which were the largest and the most luscious I had ever seen or tasted. Every one accustomed to visit convents knows the neatness with which they are kept, but the order and cleanliness of this house surpassed anything of the kind I had ever seen. Besides teaching, the sisters also visit the sick in and near the village, and supply them with medicine at their own expense. The Fathers told me that plain though the education be that is given in this institution, it elevates the girls so far above the condition of their families that several become dissatisfied with their state of life when they return home. This evil they truly

remarked would be avoided, could the boys receive the same advantages as the girls, but this, with the limited resources of the mission is at present impossible.

St. Ignatius is not laid out in streets, owing, I was told, to the fact that the Indians insist on locating their cabins so that they may be able to see the church from their doors. They visit it frequently during the day for private prayer, but when not in it they take great pleasure in being able to look at it. "Where a man's treasure is there also is his heart." The cabins as a general rule are about fifteen feet square, well built of pine logs from the neighboring mountains, and are both clean and comfortable. With the exception of one or two bedsteads, I saw nothing that could be called furniture in any of them. The inmates sit or rather squat on the ground or recline on the robes or skins that serve them for beds. Sacred pictures and crucifixes are fastened to the walls, and kettles and other cooking utensils stand on the open hearths or hang from hooks or andirons. The tepees are furnished or unfurnished in like manner only that in them the fire is in the centre of the floor and the smoke escapes through an opening above it. Outside one of the cabins, women were drying beef or buffalo meat over a slow fire. The meat was boned, cut into long strips and laid on an arch of wooden bars about two feet above the fire. Every cabin and tent had its contingent of savage dogs, who recognizing the habit of the Fathers, allowed us to pass if not graciously, at least unchallenged.

We visited the prison, resolving on the way to ask for the liberation of the captives but we found it empty. It is a square building of stout logs with loopholes near the ceiling and divided into four cells with hallway through the centre.

We arrived at the Mission on Friday evening. All day long, Saturday, Indians continued to arrive from the surrounding country. They called in bands, and singly, at the pastoral residence, which, and every part of which, they are accustomed to enter unbidden, and without

knocking at hall or room doors. The Fathers told me that they can have no privacy from them, except by locking themselves in their rooms. At their suggestion I took this precaution before going to bed, the night of our arrival. It was well I had done so, for going out of my bed-room at six in the morning I found a young gentleman in a blue blanket leaning against the jamb of the door, who, had it not been locked, would, I presume, have invited himself to be present at my toilet.

Among the notables who honored me with a call was Anteli, local chief of the Kalispels. He was converted in 1849, is 74 years of age, and of a rather sad expression of countenance. He said all his children, seventeen in number, and his brothers were dead and over there in the graveyard. Another was Michelle, chief of the Pend d'Oreilles, a good man, I was told, but weak and easily led. Then there was Ignace, chief of the Kootenays, who said he had come seventy miles to meet me. He is a man of noble mien, and, unlike the other Flatheads, wears his hair cut short. He stands, I should say, about six feet four in his moccasins. He has a reputation for great sanctity of life, and, certainly, his noble face wears the expression peculiar to persons much given to spiritual contemplation. When chosen chief he found his tribe greatly demoralized, but he has made it one of the most exemplary in the mountains. He spends on his people his salary and every thing he can save.

Red Night, a noble looking man of about sixty, told me he lived at the Agency, but, having heard of my visit to the Mission, he had come to see me. He wore a white Kossuth hat and a blue blanket, and an eagle's wing hung at his girdle. Obesity had taken all grace from his figure, but I thought I had never seen a finer head or face than his. I could hardly take my eyes off him. He reminded me of the portraits of Benjamin Franklin with which we are familiar, but he had greatly the advantage of the philosopher in the beauty and the brilliancy of his dark eyes. As is the case with all these Indians, his hands

and feet were almost disproportionately small. He asked me if he might smoke, and on my requesting him to do so, he handed his pipe to an Indian to light, and, having taken a few whiffs himself, passed it to the others, of whom there were seven or eight in the room. It went the round several times before all were satisfied. The Indians, I noticed, treated this man with respect, but showed great reserve in his presence, owing, I was afterwards told, to the fact that he was one of the few who had left the Bitter Root valley for the Agency.

Baptiste the Lean, a kind of assistant chief to Anteli, and his *locum tenens* when absent, said he "came to thank the great Blackgown for his visit to the Indians, and to ask him some questions." Then took place the following dialogue or "interview," which, as you will perceive, involved some rather knotty questions, but which I give as taken down at the time:

"Some of the white people, I am told, talk against our custom of whipping Indians. Our chief, at the Bitter Root, told us last year not to whip them, but to put them in prison. What, then, are we to do? All the chiefs have given up whipping, but I continue to whip bad Indians. I have learned from the priests, from the beginning, that it was right to whip them, and I shall never give up doing so. Many are opposed to me because of this. Having once taken God's hand, I will not let it go. I am sure the priests approve of my whipping bad Indians. I have always done the priest's bidding, even at the risk of my life, because I loved the Church. I am not afraid of my priests. That's all."

"For what crimes do you whip?"

"For adultery, abandonment of a wife by her husband, lying, stealing, slander, disorderly conduct at church or prayers, gambling, drunkenness and violent anger."

"You should not whip, since your chief has forbidden you to do so."

"Are not all these things sins?"

"Yes, but it is not necessary to punish all sins with the lash."

"Should not these offences be punished?"

"God will punish them, if not repented of."

"Is not the whip good?"

"Yes, when used by the proper authority and in proportion to the offence."

"Can I continue to whip?"

"Not till you become chief, or get the chief's authority to do so."

"Must, then, the whip be abandoned?"

"Yes, if the chief require it."

Baptiste here looks sad, but says resignedly: "Then whipping is at an end." But, a bright idea occurring to him, he immediately adds: "When put in prison, Indians will lie, profess sorrow for their offences, be pardoned, and then do the same things over again."

"Don't believe what they say a second time."

"Well, then, I shall give up whipping."

But still he has another plea for his favorite mode of punishment.

"Must I obey the head chief, and not obey God?"

"When you obey the chief in matters of this kind, you obey God."

"I have opened my heart to you, but I have another question to ask. The two highest chiefs of our people have told me to act no more as chief, the local chief, here at the Mission, wishes me to act as such in his absence. Whom should I obey?"

"The highest chiefs."

"If these men should go astray, am I to follow them?"

"Not when you are certain that what they ask you to do would be a sin?"

"But they did wrong in abandoning the whip."

"You are mistaken, for everybody knows that the chief is at liberty to whip, or not, as he thinks best."

"But if the whip be abandoned, the people will become bad, and the priests will be sorry."

“That may or may not be so, but you must not disobey your chief, even though you think the people may become bad in consequence. You cannot do evil that good may come of it.”

The Penal Code of the Flatheads provides for only two kinds of punishment, whipping and imprisonment, and these for the offences already mentioned. I asked Baptiste how murder was punished in the tribe. He looked puzzled for a moment, then said no one charged with the crime had ever been brought before him. The Fathers, however, informed me that retaliation, or compensation, are the usual modes of redress resorted to by Indians in this case. The custom of whipping has existed among the Flatheads from time immemorial. They consider it a necessary atonement for offences committed and they often present themselves voluntarily to the chief and ask to receive it for even private transgressions. When pagans they believed it wiped out the guilt of the action for which it was inflicted and made full satisfaction for it, and long after their conversion it was no easy matter to convince some of them that they were obliged to confess the sins for which they had thus been punished. Not long ago a Cœur d'Alenes took to himself a wife who was not superior to all the failings of her sex. The very evening he brought her home, she was found to be in no amiable mood, for she commenced, as they say in Montana to “make it hot for him”. She complained of the food set before her, spat it out of her mouth with an expression of great disgust, and told him, among other delicate compliments she paid him, that if she had not taken him, he never would have been able to find a wife. This was more than he could bear, so leaving the cabin instantly, he abandoned her, went to a distant part of the Territory, married another woman, and lived with her two years. He then returned to the Mission, presented himself to the chief to be whipped for what he had done, and, having received the punishment, went to his wife and asked her if she still entertained the opinion of his matrimonial prospects she had expressed on the night of their

marriage. She took it all back, and they have lived very happily ever since.

Some time after the interview with Baptiste, given above, he brought me a variety of Indian curiosities, and among them bear's claws, and other amulets worn by the Flatheads, when yet pagans, and two Blackfeet scalps taken by him in one of the last wars with that tribe.

There is a police force of about thirty men at the Mission. The chief, with two of his men, called to see me on Saturday afternoon. He offered me an escort home, but when told that it was seventeen hundred miles away, by the road I had traveled, and more than two thousand by that by which I intended to return, and was made to understand what these distances meant, his surprise was amusing, and he declared that if any of his men were to accompany me they would never be able to find their way back.

One of the Fathers told me that some years ago this man, returning from a scouting expedition to the Blackfeet country, had traveled seven days and seven nights in the snow without tasting food, and that on the seventh day, meeting a horse he killed it and, having eaten some of the flesh raw, continued his journey. Another still living in the village had traveled and fasted for a week, with nothing to sustain life but a small piece of raw hide he found on the road. These facts will give one an idea of the extraordinary physical endurance of the Indians, and of the great advantage he has in this respect over white troops in frontier warfare.

Late on Saturday evening a scout arrived from the Batter Root, bringing an exaggerated account of the rising of the Nez Percés in Idaho. The news was evidently as unexpected as it was unwelcome to the chiefs and others who heard it. They said little, but looked very thoughtful, and even sad. Their manner more than their words satisfied me that the Flatheads had had no knowledge of an intended outbreak by their friends and allies, and that they would take no part in it. The event proved that I was not mistaken, for not only did they not join the hostiles, but they even told Joseph that if in passing through the Batter

Root and the neighboring valleys he committed any depredations on the whites, they themselves would join in the pursuit of him. And Joseph would seem not to have forgotten the threat.

On Sunday morning I said early Mass in the church. A great number went to communion. It was a novel sight to me to see the Indian mothers approach the altar rails with their papooses on their backs. But, after all, was it not a touching and beautiful one and pleasing to Him who said, "Suffer the little children to come unto me and forbid them not?" I assisted at the High Mass. The singing by the choir, composed of the sisters and their pupils, was good, but truth compels me to say that the congregational singing, however edifying to those who participated in it, was to me simply shocking. It sounded as if at least a dozen harmonious wolves were scattered among the congregation and were doing their best to prove they had not been taught the gamut in vain.

I preached to a large congregation, of whom only about fifteen were white. Among the latter was the new agent, whom I was happy to be able to introduce to my hearers as one whose antecedents entitled him to their respect and confidence. My remarks were interpreted by Father Bandini, who, indeed, rendered me this service in nearly all my interviews with the Indians.

With the Mass closed, I may say, this, to me, ever-memorable visit to the pious Flatheads of St. Ignatius. Immediately after dinner we left the village accompanied by the agent and his interpreter, and over the same hills, across the same streams and along the same valleys, by which we had passed before, we returned to Missoula.

We found the inhabitants greatly excited over the Indian "scare." Several white families had already come into the little town from the Bitter Root, and the rest were expected to follow. All, however, felt greatly assured by what we had to tell them of the dispositions of the Flatheads, whom they knew to be the most intimate friends and allies of the Nez Percés and who, they

feared, would be the first to join them in the general rising that was expected.

Early next morning we met Captains Rawn and Logan going into Missoula in advance of their command. They had left Fort Shaw three weeks before with portions of their companies to establish a small post in the Missoula valley. I had made the acquaintance of Captain Logan at Helena, so we stopped to tell him what we knew of the situation. As he left us he said: "Well, if the Flat-heads only keep quiet I think we shall be able to take care of the Nez Percés." He little dreamt that he was to be one of the first to fall in the very first encounter with those savages.

Our stopping-place, for the night, was a log-cabin in a lonely valley, half way between Missoula and Deer Lodge. Our host was evidently much pre-occupied with the thought of the dangers that threatened himself and his family. He was gloomy and downcast. He said that for himself he did not much care, he was an old soldier, had fought Indians in Arizona and other places, and was not afraid of them, but when, at a time like that, a man saw a wife and children around him, was within two days' ride of the Blackfeet, and not twenty white men within a circuit of fifty miles, he had reason to feel anxious. We entirely agreed with him, and I could not help thinking it was something very like a disgrace to a civilized government to leave as many of its citizens as this does in Idaho and Montana at the mercy of savages whom its agents have robbed and outraged and driven to desperation.

Another day brought us to Deer Lodge, and a third to Helena, where we were welcomed by the most hospitable and warm-hearted people I have met in the far West.

THE PIONEER OF RELIGION, .

AND

THE FIRST CHURCH AND CATHEDRAL IN OMAHA
AND NEBRASKA.

[By Rev. T. J. Fitzmorris. Read by title before the American Catholic Historical Society.]

The rapid encroachment of commerce on precincts hal-
lowed by associations of the early days has brightened the
memories of the pioneers when

“In sessions of sweet silent thought
They summon up remembrance of things past,”

and rays of light penetrate the mists surrounding the his-
tory of the spot upon which the unsparing hand of pro-
gress is now at work. Probably no other point in the
city possesses such attraction for old Catholics and their
children as the block where stands the Eighth street
school and its ancient weather-worn neighbors. Time has
robbed them of their primitive glory, and the shrine
around which the devout gathered for many years to offer
incense to the Most High will soon make way for the
modern civilizer to weave its iron net-work on the city
front.

The blocks of ground recently condemned by the B. &
M. Railroad Company, east of Eighth street, includes the
two lots upon which the old school stands, and with the

NOTE.—The facts set forth in this paper were published in the *Omaha Bee*, March 4, 1882.

exception of these two lots and Mr. Festner's property, the ground has all been purchased. Upon these latter there has been set a price which the railroad company considers above a just valuation, and the courts will probably be called upon to effect a settlement. As the demolition of the old school is only a question of a few weeks, its history, inseparably connected with that of the Catholic Church in Omaha and Nebraska, will be timely and interesting to all. It is a fact, strange as it may seem, that the history of this venerable building, which figured so prominently in the early days of Omaha, has never found a place, commensurate with its merits, in any of the records or histories of the city. It is a pleasure, therefore, to give to the public this unwritten chapter of church history gathered from authentic sources.

Early in the fifties, the streams of immigration that surged westward from the States were closely followed by the ministers of God, whose zeal in the holy calling tended to mitigate the hardships of border life.

Villages on paper sprang up everywhere, and town sites were staked at every river ford. The Indians had not relinquished their title to the land upon which Omaha stands before corner lots were mapped above the graves of their sires. The first claim was made in 1853, several months before our venerable postmaster appeared upon the scene, hat in hand; but scarce a year had passed before the Indian title was extinguished and Nebraska organized as a Territory. The appointment of Governor Brit and Secretary Cuming to administer the laws gave the town considerable prominence, and every effort was made by the citizens to show the advantages of the place in order to secure the capital prize. The rush for the new Mecca on the banks of the Missouri included men of all creeds and professions. The first minister of whom there is any record was Rev. Mr. Cooper, a Methodist, and the first church services were held in a log building familiarly known as the Old Claim House, on the 13th of August, 1854. Meanwhile the Territorial capital was located here

and work commenced on the capitol building. In the summer of '55 the first minister of the Catholic Church, Rev. Father Emonds, visited the town, greatly to the joy of the score or more families and many single members of that faith then here. He enjoys the honor of having been the pioneer priest in Omaha and the Territory. He ministered to the spiritual needs of the Catholics, and celebrated the first Mass in the representative hall of the Capitol. By his zeal and his encouraging words the first steps towards the erection of a church were taken; funds were collected, and the project had gone so far that the trenches for the foundation were dug on the northeast corner of Eighth and Howard streets.

The digging of these trenches led to a great commotion. The founders of the town had laid out a park, extending from Jackson to Davenport streets, a block in width, for which their brilliant imaginations pictured future generations singing their praises while "sporting on the green." Most of the town at that time was in the valley south of Harney street. Brush, weeds and Indian mounds were thick in that vicinity, and corner stakes were difficult to find. However, word went through the town that "the Irish were jumping the Park" and the population turned out to a man. The Irish did not scare at the display of superior strength, but soon convinced the belligerents, by finding the stakes, that they were correct.

Before the foundation of the church was laid Father Emonds was suddenly called away by Bishop Loras, of Dubuque, and the building was abandoned. The park, too, disappeared soon after, and furnished a large portion of the money that built the "Herndon House," now the Union Pacific headquarters.

The Catholics did not long remain idle, for we find that, early in the spring of '56, with funds already collected, and the donations of recent arrivals, contracts were let for building the first church in the city and the Territory. The two lots were donated by the Nebraska and Iowa Ferry Co. The building was to be of brick, 24x40 feet. The con-

tract for the stone foundation was given to two sterling representatives of warring races—Mr. James Ferry and Mr. Jenkinson. They also enjoy the distinction of having laid the foundations of the capitol building and that of the "Western Exchange Bank," now occupied by Caldwell & Hamilton. The former is a hale and hearty farmer near Forest City, Sarpy county, and father-in-law of our present County Treasurer. The stone was first brought from Lutz's quarry, afterwards from J. B. Mold's, and some from J. H. Green's. The brick work was done by the firm of Bovey & Armstrong, also builders of the capitol, and the first brick was laid by Mr. Henry Livessey, of this city, one of their employees. The carpenter work was done by Wolfel & Baker, of Columbus.

While the building was under way, Father Scanlan, of St. Joseph, Missouri, arrived in town and celebrated the second Mass in the parlor of the residence of acting-Governor Cuming. This frame house still occupies a conspicuous position on the corner of Seventeenth and Dodge streets, and can be easily distinguished from the more elaborate architecture of its modern neighbors. It is still tenanted by Mrs. Cuming, a devout and highly-respected old lady, whose zeal and prominence in those days united the Catholics in their efforts to build a place of worship.

Shortly after the completion of the building, Father Scanlan returned from St. Joseph and dedicated St. Mary's Church in August, 1856. The building was crowded by Catholics and many people of other creeds, who desired to appropriately honor an event of such importance.

Most of those whose names are connected with the building of this church are still in our midst. To Messrs. Ferry, O'Connor, and Murphy, the latter a brother of Mr. Frank Murphy, and Mrs. Cuming, is due the credit of having started the subscriptions and managing the construction. The following names of families prominently connected with the opening of the old church are recalled from a much larger number: Ferry, O'Connor, the Mar-

phys, Cassidys, Hickeys, Tiernans, Toners, Connollys, Kennellys, Rileys, Kelleys, Begleys, Suttons, Ryans, Holmeses, Gradys, Highes, McArdles, Hart, Farmer, Swift, Burkley, McGovern, Carrigan, and the father of Mr. James Creighton.

Having secured a church building, the Catholics naturally expected to enjoy the benefits of regular services; but they were disappointed. Father Scaulan remained only a few weeks, and was followed, early in the winter, by Father Kavanaugh, from Illinois. At the end of three months the latter was removed by Bishop Miège, and the church doors locked. Among the visiting priests of '57-8, whose names can be recalled, are Fathers Augustine and Tracy from Kansas, and Powers from Missouri.

In the fall of '57, Rev. Father Cannon, of the Benedictine Order, came up from Kansas, bearing letters from Father Augustine, Superior of the Order, authorizing him to take charge of the church. He was installed as the first regular Pastor of St. Philomena's, and immediately began to minister to the spiritual needs of his flock and the temporal wants of the parish. The first great need was a residence, but this was soon supplied by building an addition to the rear of the church. During the winter of '58-9, the Vicariate of Kansas and Nebraska was divided, and Rev. James O'Gorman, of the Trappist monastery of Dubuque, was appointed Vicar Apostolic. He was consecrated at St. Louis, on the 10th of May, 1859, and reached Omaha the latter part of the same month. This prelate had the mournful satisfaction of finding only two clergymen in Nebraska, charged with the care of about three hundred families spread along the river counties. He was undecided for a time where to locate, and inducements of the most substantial kind were offered by the citizens for an immediate decision in favor of Omaha. The offer amounted to sixty-three full lots. The Bishop, however, was not favorably impressed with the town at that time; but had he been worldly wise and accepted the gift, their value to the Church to-day would be incalculable. He finally con-

cluded to remain, and occupied as a residence the white house on the southwest corner of Harney and Eighth streets, which was vacated by Thomas O'Connor for that purpose. The church was then elevated to the dignity of a Cathedral.

Father Cannon was succeeded as pastor by Rev. William Kelly, who was ordained in the church on the 25th of June, 1859. The latter, after years of active service throughout the diocese, is assistant pastor of the present Cathedral and a member of the Bishop's council. He was succeeded by Father Dillon, and, at different times since then, Fathers Lawrence, McMahon, Hayes, Curtis, Daxacher, Groenebaum, and Egan have been pastors of the old church.

The old temple was severely plain and unpretentious, free of ornamentation within and without. A simple wooden cross, devoid of paint or gilding, surmounted the western gable, mutely proclaiming, "In this sign conquer." The altar occupied the southeast corner; the opposite corner was partitioned off and used as a sacristy. A rude gallery or organ loft was built over the entrance, and a choir organized shortly after the Bishop decided to permanently locate here. The first organist was Mrs. Burkhard, daughter of Vincent Burkley. The members of the choir were Mr. and Mrs. Vincent Burkley, Mr. and Mrs. Bremer, Mrs. Schenk (née Mary Daily) and Mrs. C. A. Leary (née Louise Burkley).

After the completion of the Ninth street Cathedral, in 1867, the church was turned into a school and placed in charge of the Sisters of Mercy. In this capacity it served to lay the foundations of faith in hundreds of the youth of the city, and to guide their footsteps in the paths that lead to usefulness and honor in after life. The changes of a quarter of a century have not disturbed a single feature of the old temple. A brick wing was built on the south side a few years ago to accommodate the rapidly increasing number of children, but with this exception it stands to-day as it did in '52, when the pioneers gathered

within its unplastered walls to render homage to the Being above.

The steady increase of the youth of the parish, from immigration and natural causes, necessitated at an early day the erection of a school building. First a small frame building was put up south of the church, and this for a short time accommodated both sexes. Another and larger frame building was soon built and set apart for the boys. The first teacher was a Mr. Webster, who was succeeded in '66 by our present County Treasurer, Hon. John Rush. The latter, it is said, had the fortune of shaping the intellectual destinies of as lively a lot of boys as ever crowded into a frontier school. Rigid discipline and a good supply of shingles, with a disposition to promptly apply the latter, was necessary five days out of seven to "rear the tender thought and teach the young idea how to shoot." The boys were expert "shootists" from the shoulder, and exhibitions of the "manly art" without were much more frequent than intellectual contests within the school. Many of those boys now occupy positions of trust and responsibility in the various departments of industry. Among them are J. Linehan, Terrence and John Mahoney, Patrick and John Swift, John and Martin Kennedy, James, Frank and Will Norton, Charles and Joseph O'Bryne, Willie and James Moran, John Creighton, Peter McDermott, Frank Bermingham, Patrick Clifford, Thomas and John Garvey, John and Jerry Mulvihill, Will Keith, John Egan, James Fagan, Frank Burkley, Patrick and Dennis Carroll, Thomas and John Barry, Thomas Dunn and John, Tom and Frank McGovern.

Mr. John McGouldrick followed Mr. Rush as teacher, and after a few years' service was ordained a priest. His health soon failed, however, consumption, slow and certain, set in, and in a few short years a zealous and brilliant servant of the Church was laid to rest in the Cemetery of the Holy Sepulchre. Mr. Courtenay was the next teacher, followed by Mr. Watson, and finally by Mrs. Quann. In '77 the building was moved to North Omaha, and dedicated as a

church when the parish of the Holy Family was created. The completion of the basement of the new church deprived it of its holy calling; the merry prattle of youth now echoes within its walls, and to-day it serves the purpose originally intended.

Time has dealt leniently with, and fortune has favored, most of the laymen connected with the old church, but the ranks of the clergy have been thinned by the hand of death. The Rt. Rev. Bishop and Father Curtis sleep beneath the marble shrine their arms helped to raise. Father Scanlan, too, has joined the immortal throng, as have Fathers Tracy, Kavanaugh and Cannon. But little now remains to complete the ruin and destroy the last link connecting the dead past with the progressive present.

The Omaha Herald of March 6 contained the following

"A matter of local religious interest and importance connected with the history of the Roman Catholic Church relates to where the first Mass was celebrated in Omaha. On Saturday last we understand an article was printed in which it was stated that the second Mass was held at the residence of Gov. Thomas B. Cuming. It is a matter of new interest, if this is the case, to know where the first Mass was celebrated. Can anybody give us the information?"

"The 'dear and highly respected' but by no means 'old lady,' and many other people including the *HERALD*, would like more light upon the subject. The lady in question, her self, whose character and constant and close identity with the Catholic Church of Omaha since white people occupied this spot, twenty-eight years ago, make her the highest authority, has repeatedly stated to parties interested in this religious history, and now repeats to the *HERALD*, that the first Catholic Service ever held in Omaha was held in the little cottage on the hill where she resided then and where she resides now. If there was any church service held prior to that time, it is more than strange that she should not have known something about it. If she has been mistaken in the statements she has made, this is the right time for some one interested to correct them by stating where the first Mass was celebrated in Omaha. Will parties interested be good enough to give the *HERALD* that information?"

The accuracy of certain statements in the early history of the Catholic Church of Omaha, as published in the *Life* of Saturday, has been questioned, particularly as regards

the time and place where the first Mass was celebrated. The *Bee's* statement on the points in dispute was as follows :

“In the summer of '55, the first minister of the Catholic Church, Rev. Father Emonds, visited the town, greatly to the joy of the score or more families and many single members of that faith then here. He enjoys the honor of having been the pioneer priest in Omaha and the Territory. He ministered to the spiritual needs of the Catholics, and celebrated the first Mass in the old capitol building.”

Mr. Thomas O'Connor was our authority for the principal facts contained in the article. Mrs. O'Connor helped to fix the altar on that memorable occasion, and carried a small pitcher of water from her humble home to be used in the Mass, which was celebrated in the Secretary's room, first floor, in the month of May, 1855. This was long before the “cottage on the hill” was built or the site for the same selected. The following correspondence establishes beyond question the truth of the *Bee's* statement:

OMAHA, Nov. 20, 1878.

REV. FATHER EMONDS:

MY DEAR SIR:—As some parties here are inclined to discredit my statement regarding matters and things connected with the location, etc., of our old church, and especially the house and place where you first offered up the holy Sacrifice of the Mass, I will ask you to write and aid me in settling that question. . . Yours,

THOS. O'CONNOR.

ST. JOSEPH'S INSTITUTE, }
Iowa City, Ia., Nov. 25, 1878. }

MR. THOS. O'CONNOR, OMAHA:

DEAR SIR:—April or May was the month when the first Mass was said in Omaha, rather think May, 1855—you ought to know. It was in the court room of the old State House, built of brick—about the only brick building in the capital—not far from the raised ground joining the river. Governor Cuming assigned us lots, a part of a so-called park. We commenced digging the foundation. Some folks objected to have the park thus disposed of. We kept on digging, notwithstanding pistols being threatened. This ground, I think, was nearer the river bank, on the raised ground.

Yours in Jesus and Mary,

W. EMONDS.

Many additional facts regarding this historical event can be given. Another pioneer of '55, Mrs. M. McDonald, places the date on the 14th or 15th of May—"a bright, warm work-day." The clergyman was brought from St. Joseph by Mr. Jere. Dee, who went to that city for supplies. Mr. John Kelley, now living in Washington county, served at the Mass.





Bishop James Cardinal Gibney

BISHOP JAMES O'CONNOR IN OMAHA.

[By Rev. P. F. McCarthy. Read by title before the American Catholic Historical Society.]

Rt. Rev. James O'Connor, D. D., Bishop of Omaha, Nebraska, was born in Queenstown, Ireland, Sept. 10, 1823, and came to the United States in 1838. He was sent to the Propaganda College, Rome, in 1842; was ordained Priest by Cardinal Frasoni, in Rome, March 25, 1848; was appointed Rector of St. Michael's Seminary, Pittsburgh, Pa., in 1849, Rector of St. Charles' Seminary, Philadelphia, Pa., in 1863, and Pastor of St. Dominic's Church, Holmesburg, Pa., in 1872. He was consecrated Bishop of Dibona, *i. p. i.*, and Vicar-Apostolic of Nebraska, Aug. 20, 1876, and transferred to the See of Omaha, Oct. 2, 1885. He died in Omaha, May 27, 1890.

Bishop O'Connor arrived in Omaha in September, 1876. His vicariate then comprised the State of Nebraska, the Territories of Dakota and Wyoming, and the eastern portion of the Territory of Montana. At the time of his arrival the city of Omaha had a population of about 27,000. When he died, the diocese of Omaha comprised only the State of Nebraska north of the Platte river, which river divides the State into two nearly equal portions, and the City of Omaha had a population of one hundred and thirty-five thousand. The Catholics number in Omaha from fifteen to sixteen thousand, while the Catholic population of the diocese numbers about 50,000. So rapidly has the Catholic population in the West increased that the vast territory that a few years ago formed the vicariate which Bishop O'Connor governed is now

divided into six dioceses. There are two bishops in Dakota (one in the north and one in the south); one stationed at Lincoln, Nebraska; one at Cheyenne, Wyoming; one in Montana, and one in Omaha.

On taking charge of his vicariate the Bishop found two churches in the city of Omaha, the Cathedral of St. Philomena and the German church of St. Mary Magdalene. His predecessor, Rt. Rev. James O'Gorman, had left \$30,000 in cash. With this money he began operations. There are now in Omaha and South Omaha eleven churches, and besides, according to the estimate of real estate dealers, about three hundred thousand dollars, (\$300,000) worth of diocesan property. This is exclusive of two very large pieces of real estate, a portion of each of which is being used as a cemetery and which were owned by the vicariate before the arrival of Bishop O'Connor. When he came, there was no parochial school in the city. Now all the churches in the city, except two, have such schools. To his urgency and advice we are indebted for every one of these schools. In 1877, in accordance with the will of Mrs. Edward Creighton, he had built "Creighton College," or, as it is now known, "Creighton University," the only endowed and free college of our faith in the United States—at least such was the case until recently, and if there is any other in the country I am not aware of the fact. Through his influence the diocese also acquired two fine academies, which are conducted by the Ladies of the Sacred Heart. There is also in the city a large academy managed by the Sisters of Mercy, which he was instrumental in having built. During his episcopacy he introduced the following Orders: The Jesuit and Franciscan Fathers, the Sisters of St. Francis, the Poor Clares, the Religious of the Sacred Heart, and the Sisters of Providence. In 1879 was formed the Irish Catholic Colonization Society, of which the Bishop became an officer. After something of a struggle he induced the Society to purchase land in Greeley county, Nebraska. The enterprise was a success financially and religiously.

There are now in Greeley county two large and prosperous colonies. These colonies are served by two priests and possess three churches and one boarding school.

The non-Catholic community held Bishop O'Connor in the highest esteem. They believed that he was a good, wise and exemplary Christian. He gained their respect by his conservatism, by his modesty, by his good sense, by his tender regard for their feelings, and by his faith in the growth and material prosperity of our beautiful city. They considered his judgment in business matters sound. By his purchases of real estate as sites for the institutions of our religion he evinced remarkable foresight, and in no small degree gave encouragement to those who afterwards ventured their money and made Omaha what it is to-day, one of the most prosperous cities in the country. Real estate dealers came to consider it to their interest to watch his purchases, and never failed to invest their money in the neighborhood. There is one instance of his sagacity which deserves special mention. Something like seven years ago he purchased a large piece of ground quite a distance outside of the city. It is on this site that are now standing the Bishop's house and one of the academies of the Religious of the Sacred Heart. It was purchased at an average cost of \$120 an acre. Some of his own people sneered at the investment. They considered it anything but judicious. To-day the neighborhood is thickly built over with magnificent residences, and the land could easily be sold for \$10,000 an acre. His sagacity in these matters became the subject of public wonder and comment. On one occasion he was very much amused by an old lady who contemplated buying some property, and who came to ask his advice as to where she should locate. One of our prominent business men often remarked in the hearing of the writer that if he could induce the Bishop to go into the real estate business with him they would both make a fortune. It is the opinion of all, Catholic and non-Catholic, who were acquainted with his temporal administration, that he never was surpassed by any other cleric in

building up the material side of the Church. As can be seen by consulting the acts of our Diocesan Synod, the rules which he laid down for the temporal administration of the parishes could not well be improved upon. These rules were not permitted to become a matter of form. Every rector in the diocese was bound to send in his financial statement before the 15th of every January. Failure to comply with this regulation meant suspension *ipso facto*. You may be sure that the statements were in on time. It is the opinion often expressed by neighboring priests that the Diocese of Omaha, from the largest to the smallest parish, has the best kept books in the West. It was the saying of the Bishop that there is no reason in the world why the temporal administration of a church ought not to be as carefully and neatly conducted as that of any business house in the land.

It is true that some of his administrative acts were criticised by a few of his people, but it happened that these were the very acts which time has shown to be the wisest. Some years ago certain prominent citizens, Catholic and non-Catholic, determined to ask the City Council to make an appropriation for the benefit of St. Joseph's Franciscan Hospital. This was the only institution of the kind then existing in the city. The scheme was entered into with enthusiasm by the gentlemen referred to, and everything was arranged with the City Council. It was only at this point that they thought of the necessity of consulting the Bishop. An ordinary man, captivated by the offer of city aid to the hospital, would have accepted with alacrity. Imagine the surprise and disappointment, not only of the citizens' committee, but also of the Sisters, when it was learned that the Bishop had disapproved of the whole proceeding and had forbidden the hospital management to accept of even a cent from the city government. Loud were the complaints that were indulged in, but it was all to no purpose; the Bishop was determined that no institution in his diocese should be placed in a position of dependence upon the State or city government. The

wisdom of his decision soon became apparent. It was only a few weeks after this proposition for city aid had been made to the Council by the citizens' committee that a new hospital was started by the Episcopalians, and communications to the newspapers began to appear denouncing the aggressiveness of the Church and warning the Council not to make the appropriation.

One peculiar feature of his administration was his refusal at all times to consecrate or dedicate cemeteries. His idea was that in a country like this one, in which the population is constantly in a state of fluctuation, in which public improvements are constantly being made, and in which the enforcement of the laws of the Church regarding burials often leads to law-suits and public excitement, it were better simply to bless each grave as it became necessary.

His priests and people will long remember him gratefully on account of the lightness of the yoke which he imposed upon them in the government of his diocese. His regulations were few, and only such as were necessary. His was truly a democratic administration. It was eminently suited to this country, and especially to the West. He never considered it necessary, for the assertion and maintenance of his authority, to harass and load down his clergy and people with a multiplicity of rules which, though suitable in the countries of the Old World, were unnecessary here, and even in direct opposition to the spirit and customs of the people. He did not deem it either necessary or advisable to import a procrustean couch from Europe to which it would be necessary for his clergy and people to fit themselves. He recognized the fact that we are living in a country far different in genius and customs from the countries of Europe. In a word, he understood the country in which he lived. It was often his lament that many of our clergy, high and low, might reside in this country a lifetime, and in the end know no more about its trend of thought, its prejudices and customs, than at the hour when they entered it.

As a consequence of his thoughtfulness and prudence his life amongst us passed away in peace. Never at any time did he have any trouble with the people or with his clergy. Never at any time did he lose their respect. Never at any time did they feel inclined to accuse him of arrogance, pride or tyranny. It was his rule never to meddle with matters that did not concern him; never to seek a fight. His clergy will bear witness to the minute care which he exercised and to the fidelity and patience with which he observed the laws of the Church, when it became necessary to discipline those under him. Nothing was ever done by him in such cases hastily, impatiently or unlawfully, or as a consequence of personal feeling. The writer has seen him insulted by one or two unworthy individuals, but in every such case the delinquent received all the advantages which the law of the Church accorded to him. He would have considered it a sacrifice to use the authority of the Church in order to satisfy a personal spite or resentment.

His most edifying characteristics were his modesty and his unselfishness. He appeared to detest nothing so much as unnecessary pomp and ceremony. He seemed to carry this feeling to the extreme. He never appeared so humble or timid as when dressed in the gorgeous vestments of the Church on occasions of ceremony. The clergy and people will long remember his refined and ascetic face and his modest demeanor as he sat in his episcopal chair on the great festivals of the Church. He always impressed the community as a man who was chaste in thought, word and deed. His modest appearance on the public streets attracted the attention even of non-Catholics. In a conversation which the writer once had with a prominent non-Catholic citizen concerning the Bishop, the gentleman remarked in referring to him, "He has the face of a pure man."

Without doubt, if the Bishop had desired to acquire property personally he might have died one of the wealthiest men in the State. This is the universal opinion

of the business community. It was not his wish, however, to become wealthy. He invariably waived the golden opportunities aside. When he died the only wealth he possessed was a little money which had been forced upon him by his Philadelphia friends. As can be seen from his will, the disposition which he made of the little that he possessed was admirable.


One of the bitterest experiences of any good man is to see his motives misconstrued and his actions misrepresented. One of the criticisms which pained Bishop O'Connor most was that which painted him as a selfish man. He sorely felt the misinterpretation which was placed upon the two divisions that were recently made of his diocese. It was thought, and asserted by some who did not know him, that he had acted selfishly in this matter, and these accusations even found their way into the newspapers.

It goes without saying that our Bishop was remarkable for his charity. There was hardly a tramp in the State that did not pay him a visit. We frequently remonstrated with him on the inutility of giving money to this gentry, but the good Bishop saw matters in another light and never failed to give something to everyone who called. Many an individual and many a family have reason to feel grateful to him for the timely assistance which he extended to them.

His episcopacy extended over fourteen years less four months. In June, 1889, he began to feel unwell and was compelled to abandon his Confirmation tour. His condition gradually became worse until November, when he was advised to go to Florida. Those who witnessed his departure gave up all hope of ever again seeing him alive. He remained in Florida until January, 1890, when in a very weak condition he was taken to the Mercy Hospital, Pittsburgh, Pa. Here he received every possible care and attention from the clergy and the Sisters of Mercy. He remained at death's door until the 16th of April, when, at his own urgent request, and against the advice of his

physicians, he was brought to Omaha, where he arrived, April 18, and where he died, May 27, 1890, at 11.25 A. M., surrounded by priests and religious.

On Monday, June 2, his body was transferred from his late residence to the Cathedral of St. Philomena. This took place in the evening. More than a thousand men, representatives from all the Catholic societies in the city, marched in front of the hearse. Following it came a line of carriages nearly two miles in length. The streets were thronged with people eager to witness this touching, solemn and historic scene. On reaching the Cathedral the casket was placed in state, and was guarded until the morning of June 4th by delegations from the various Catholic societies. The 3d of June was children's day. A Solemn High Mass of Requiem was sung by the Rector of the Cathedral, at which there were present nearly fifteen hundred of the school children. Wednesday morning, June 4th, the funeral services were performed. Archbishop Ryan, of Philadelphia, celebrated Pontifical High Mass. There were present in the sanctuary Archbishops Ireland, of St. Paul, Minn., and Kenrick, of St. Louis; Bishops Fink, Marty, Scannell, Bonacum, Hennessy of Wichita, Cotter, Zardetti, Janssens of Illinois, Cosgrove, and Hogan of Kansas City. There were also present about two hundred priests. In accordance with the desire of the Bishop himself, no sermon was preached. After the Mass and absolution the body was placed in the vault beneath the altar of the Cathedral. *R. L. P.*



HISTORICAL SKETCH

OF

EARLY CATHOLICITY AND THE FIRST CATHOLIC
CHURCH IN CLEVELAND, OHIO.

[By Rev. G. F. Houck. Read before the American Catholic Historical Society on November 27, 1888.]

In 1796 Augustus Spafford, under the direction of Moses Cleaveland, the General Superintendent of the Connecticut Land Company, surveyed and plotted a few streets and adjoining lots on the right and east bank of the Cuyahoga river, at its junction with Lake Erie, for the purpose of establishing a town at that point. The Hon. Harvey Rice, in his interesting work, "Pioneers of the Western Reserve," referring to this survey says: "Moses Cleaveland, with the eye of a prophet, foresaw that a great commercial city was here destined to spring into existence at no distant day, and accordingly directed a survey to be made into town lots of so much of the land as was included within the angle formed by the lake and eastern side of the river, and as far southeasterly as seemed requisite for the location of the predicted city. When the survey was completed, October 1, 1796, he felt the importance of selecting a suitable name for the new city, but was perplexed in coming to a satisfactory decision, and hence requested his associates to favor him with their suggestions. They at once baptized the infant city and gave it the name of Cleaveland, in honor of their superior in authority. Moses was taken by surprise, blushed, and gracefully acknowledged the compliment. The letter "a," in the first syllable of his name, was subsequently dropped out by a resident

editor of the town, because he could not include it in the headline of his newspaper for want of sufficient space. The public adopted the editor's orthography, which has ever since been retained.

Shortly after the Connecticut Land Company's surveyors had finished their work in the "Western Reserve" (part of northeastern Ohio), they returned to their homes in the East. Four of their employees, however, with their families, remained as the first settlers of Cleveland, numbering in all twenty-four persons.

In July, 1800, Cleveland became a part of Trumbull county, which at that time comprised the entire Western Reserve lands, owned and controlled by the above-mentioned company, through whose influence, also, this part of Ohio was settled by people from Connecticut and other New England States. They brought with them an intense hatred against Catholics and their Church, which to this day has been perpetuated in their descendants, though in gradually less marked degree.

On July 4, 1825, ground was broken for the Ohio canal, beginning in Cleveland. The ceremony was attended with much *clat*, as it was the beginning of a new era for the town, which at that time had a population of about five hundred. This number was doubled within a year, because of the canal now in the course of construction. With this increase of population in 1826 came the first Catholics—Irish laborers, seeking and finding employment on the canal, which was rapidly pushed to completion. It was during this year also that the first priest came to Cleveland, the Dominican Father, Rev. Thomas Martin, then residing in Perry county, from where he attended a number of missions in Columbiana and Stark counties. He had heard that quite a colony of Catholics were employed on the canal building between Cleveland and Akron, and hence made it his business to visit them and attend to their spiritual wants. The Very Rev. Stephen T. Badin, the proto-priest of the United States, did the same a few times. There is no record of any

other priest having come to Cleveland till the advent of the Rev. John Dillon, who was sent here by Bishop Purcell in the early part of 1835, as the first resident pastor. He, as his predecessors, said Mass in private houses, as there was no other place to be had then. However, shortly after his arrival he succeeded in securing a large room, 30 x 40 feet, known as Shakspeare Hall. It was in the upper story of the Merwin building, located at the foot of Superior street, near the present Atwater block. This hall he fitted up as a temporary place of worship, as best he could with the limited means at his disposal, and in it said Mass for a short time.

Among the regular attendants at the Catholic service held in this hall were several Protestant gentlemen. They were attracted by the eloquence of Father Dillon, for whom they conceived a great regard and admiration because of his talent and amiability. One of these gentlemen was the Hon. Harvey Rice, who is now (1888) upwards of eighty years of age, and one of Cleveland's most distinguished citizens. He informed the writer of this sketch that he was on terms of closest friendship with Father Dillon, for whom he, in common with all the non-Catholics of Cleveland, had the highest respect and reverence. The Hon. Harvey Rice settled in Cleveland in 1824, two years before a Catholic priest or layman had come. He is, therefore, a living witness to the wonderful growth of Catholicity in this city, and to him the writer is greatly indebted for much of the information here given. Of Father Dillon he says that he was a cultivated and scholarly gentleman, polished in manner and an eloquent preacher; that his zeal was limited only by his physical ability, and that he was truly a father to his spiritual children.

When Father Dillon came to Cleveland he found the Catholics very few in number and very poor as to worldly possessions. Added to this, he unfortunately found much intemperance, and very little regard for the sacredness of the Sunday. Carousals and free fights were of common

occurrence, but he set manfully to work to correct the evils he found among his people, and to elevate the moral and social condition of his poor and despised charge.

The next place in which Father Dillon held public service in Cleveland was in a one-story frame cottage, on the west side of Erie street, near Prospect. The building is still standing on the old site. In it there were several rooms, the largest serving as a "church," the others as the pastoral residence. A few months later Father Dillon secured Farmer's Hall, in Mechanics' Block, at the corner of Prospect and Ontario streets, and transformed it into a temporary church. He continued, however, to reside in the house above-mentioned till his death.

Father Dillon had tired of halls as make-shifts for a church. Besides, the growing number of Catholics made such inconveniently small for their accommodation. But his people were too poor to build a church. He therefore sought help elsewhere and obtained it from kind and generous Protestants. He also went, among other places, to New York city, where his eloquent appeals for assistance resulted in his returning with about one thousand dollars for the proposed church. But, shortly after his return to Cleveland he fell a victim to bilious fever and died October 16, 1836, at the age of twenty-nine years—a little more than two years after his ordination to the priesthood. His death was a severe blow to his little flock, and was lamented by those not of the faith. The *Cleveland Advertiser*, a secular paper, in its issue of October 20, 1836, said of him: "The death of Father Dillon will be deeply felt by his bereaved and afflicted church. He was one of the first of our clergy in point of talent and piety, and though he labored in obscurity, yet he labored faithfully and well." His remains were interred in the Erie Street Cemetery, but a short distance from the place in which he had resided and died. For eleven months the Catholics of Cleveland were without a resident pastor. Rev. H. D. Jancker came occasionally from Canton, where he was stationed between 1836 and 1837. In Septem-

ber, 1837, the Rev. Patrick O'Dwyer, a recent arrival from Quebec, was sent as good Father Dillon's successor. His pastoral residence was a small frame cottage, located on the present site of the *Catholic Universe* office, corner of Superior and Muirson streets. During his pastorate, till about May, 1839, he said Mass in the third story of Farmer's block, already mentioned.

A few days after Father O'Dwyer's arrival, October 24, 1837, Messrs. James S. Clarke, Richard Hilliard, and Edmund Clarke conveyed by land contract to the Rt. Rev. John Baptist Purcell, Bishop of Cincinnati, "in trust for the Roman Catholic Society of Our Lady of the Lake, of said Cleveland, the following piece or parcel of land, to-wit: Lots numbered 218 and 219 in the plot of Cleveland centre," subject to the following conditions: "Provided always, and these presents are on the express condition, that the said society shall within and during the space of four months from the date of this agreement, erect, build, finish, and complete outwardly a respectable and suitable frame house or church building for public worship, and commence regularly holding their meetings therein; to have and to hold the above premises with the appurtenances thereof so long as the same shall be occupied as aforesaid, and so much longer as said Church shall own and occupy regularly a respectable lot and house for public worship upon the plot of Cleveland centre." A conveyance of deed was executed by the above-named gentlemen on November 21, 1842, covering the land contract, made and conveyed by them October 24, 1837.

The gift of these kind-hearted Protestant gentlemen, with its conditions, was accepted with many thanks by the Bishop, priest, and people. To comply with the terms of the land contract Father O'Dwyer at once set to work to increase the building fund already secured by the lamented Father Dillon, and to begin the much needed and long looked for church. Its erection on the above-mentioned lots, located at the corner of Columbus and Girard streets, was entrusted to a Catholic contractor and builder,

named Golden, who was a member of the congregation. In a few months the building was enclosed, but could not be finished for lack of means. Meanwhile, also, owing to dissensions in the congregation, brought about in part by *nationalism*, the bane and curse of any community composed of "divers tongues," Father O'Dwyer was removed from his pastorate. The church stood unfinished for months, till Bishop Purcell, coming to Cleveland during September, 1839, and remaining for three weeks, had it so far pushed towards completion that Mass was said in it for the first time in October of the same year. During his stay in Cleveland at this time the Bishop also prepared a class of children for First Communion, which was administered to them in the new church by Father Hennl, who had come from Cincinnati to assist the Bishop. Although the Catholics of Cleveland now had a church, they were without a resident pastor from the time Father O'Dwyer left. On Sundays they assembled in their church, by this time furnished with temporary altars and pews, and there recited the Rosary in common, one or another of the laity reading from Goffine the epistle and gospel of the day with their explanation.

Meanwhile, through the exertions of the laity, the church was plastered and properly provided with the necessary outfit, and all were anxiously awaiting its dedication and the appointment of a shepherd for the shepherdless flock.

The former expectation was realized on Sunday, June 7, 1840, when the solemn and impressive dedicatory ceremonies were performed by the Rt. Rev. Doctor de Forbin-Janson, Bishop of Toul and Nancy, France, then on a visit to the United States. The Rt. Rev. Bishop Purcell assisted at the ceremony and preached an eloquent and appropriate discourse on the occasion. The church was crowded by the joyous Catholics and interested Protestants of the town. The building, 87 x 33 feet, was constructed of frame, had four well-wrought Doric columns and was neatly plastered and pewed. It was also furnished

with an altar, considered neat and tasty at the time. The cost of the building, exclusive of furniture, was about \$3,000.

The church was dedicated to "Our Lady of the Lake," but by popular usage the name was soon changed to "St. Mary's on the Flats," that part of the city being then and even now so called. The church served as a house of God for all the Catholics of Cleveland till 1852, and as the first Cathedral of Bishop Rappe from October, 1847, till November, 1852, when the present Cathedral was opened for divine service.

The following laymen deserve special mention for their zeal in organizing Cleveland's first Catholic congregation, and for generously aiding in the erection of its first church, viz.: Messrs. Detmer, Golden, Wigmann, Feeley, Lawler, Toole, Wolke, Wamelink, Duffy, Alliwel, Kramer, Runcle, Schwind, Byrne, Dietz, Tausch, Schwarz, Fitzpatrick, McCaffrey, and Matthews. Of these Messrs. Henry Kramer, W. J. Runcle, H. H. Wolke, P. Schwartz, and A. Wigmann are the only survivors, and enjoy the respect and esteem to which they are entitled by their age and worth.

In October, 1840, the Rev. Peter McLaughlin was appointed Father O'Dwyer's successor. He received a most cordial welcome from the Catholics of Cleveland, who had been without a resident pastor for nearly a year, depending solely on occasional visits of priests from Cincinnati and Dayton. The pastorate of Cleveland's Catholics was Father McLaughlin's first appointment, he having been ordained by Bishop Purcell only a few weeks previous. He was a man of much energy and an eloquent preacher. Being also conversant to some extent with the German language, he satisfied the wants of his "mixed" congregation, quite a number of whom had come from Germany. Under his direction the new church was entirely finished, a choir was organized and a reed organ secured. Mr. John T. Wamelink, present organist of the Cathedral, was engaged as the first organist of St. Mary's, when he was but fourteen years of age.

With a sharp, keen eye to the future growth of Catholicity in Cleveland, and with a view to locate a church in the upper and better portion of the city, more conveniently situated for his congregation, Father McLaughlin purchased from Thomas May four lots, fronting on the northeast corner of Superior and Erie streets, the present site of the Cathedral. The lots were secured by land contract, dated January 22, 1845, and the purchase price was \$2,000. The lots were bought on Father McLaughlin's responsibility, and transferred to and assumed by Bishop Purcell, October 15, 1845. Father McLaughlin was much blamed by some of his fault-finding parishioners for buying church lots "in the country." Erie street was at that time the eastern boundary of the built-up portions of the city. Needless to say who was the wiser—he or his critics?

The purchase of these lots was the beginning of an unkind feeling towards Father McLaughlin on the part of a few Catholics; and it grew in strength and violence. Finding that he could no longer profitably serve their spiritual interests, he asked his bishop to relieve him from the pastorate of St. Mary's. His request was granted, and to the great grief of the better portion of his congregation, and to the sorrow of all the Protestant citizens of Cleveland, who learned to respect him for his ability and honesty of purpose, he left in February, 1846, after nearly six years of honest and disinterested work among his people. A few days before he left, the Rev. Maurice Howard arrived as his successor. Besides attending to St. Mary's congregation, Cleveland, Father Howard also had charge of missions in Lake, Lorain and Cuyahoga counties, which had been attended by Father McLaughlin. He had as his assistant for some months the Rev. Michael A. Byrne, who had also shared Father McLaughlin's labors a short time. During his pastorate the diocese of Cleveland was erected, and the Rt. Rev. Amadeus Rappe was consecrated Bishop thereof, October 20, 1847.

Bishop Rappe saw the pressing need of better and more

ample church facilities for the rapidly increasing number of Catholics of his episcopal city, the church on the Flats having become much too small to accommodate them. Besides, the Germans were clamoring for sermons in their native tongue. The good Bishop secured the aid of the Sanguinist Fathers from Thompson, Seneca county, the Revs. Mathias Kreusch and Jacob Ringele having come to minister to the Germans, who now received separate services in old St. Mary's.

On October 23, 1848, he purchased from Thomas May five lots adjoining those secured some years previous by Father McLaughlin, paying for them the sum of \$1,250. On one of these lots, immediately east of the present Cathedral and on the site of the episcopal residence, he had a temporary frame structure erected. It was known as the Church of the Nativity. Mass was celebrated in it for the first time on Christmas, 1848. The building served as a "chapel of ease" to St. Mary's on the Flats, till the completion of the present Cathedral, in November, 1852. On week-days the sanctuary of this chapel was closed from view by folding doors, and the nave was fitted for a school—the first parochial school in the city and diocese of Cleveland. An attempt to have a Catholic select school in Cleveland had been made about 1837, but soon failed for lack of an efficient teacher.

In January, 1848, the Rev. Louis de Goesbriand succeeded Father Howard in the pastorate of St. Mary's, and was also appointed Vicar General of Bishop Rappe, retaining the latter position till his consecration as Bishop of Burlington, October, 1853. Father de Goesbriand was assisted during the time of his pastorate of Cleveland's first and only congregation by Rev. James Conlan, and occasionally by the above mentioned Sanguinist Fathers. The Bishop, when at home, always gave his assistance and had the "lion's share" of the pastoral work, going every morning from his residence, (located for a few months near the Haymarket, and from 1848 on Bond street) to his Cathedral on the Flats to say Mass, and on

Saturday afternoons and vigils of feast days to hear confessions. It is related of him that on one occasion, the day before a great feast of the Church, he went to the confessional immediately after Mass and remained for thirteen hours, taking but a small collation towards evening. His connection with the parish work seemed to be rather that of a pastor or curate than that of the Bishop of the diocese. He catechised, preached, assisted at marriages, baptized and performed the burial services. He did this so constantly that the good people took it as a matter of course, and often would ask his services in preference to those of the priests attending the church. From October, 1847, till November 7, 1852, St. Mary's on the Flats, as yet the only Catholic church in Cleveland, served as the first Cathedral of the diocese. At a later date the present Cathedral, corner of Superior and Erie streets, was finished and *consecrated*. St. Mary's was then assigned to the Germans, who were placed under the pastoral care of the above named Sanguinist Fathers and Rev. N. Roupp, till the advent of the Rev. John H. Luthr, February, 1841. He was appointed their first resident pastor. As the Catholic Germans lived too widely separated to make St. Mary's conveniently located for all, Father Luthr's proposition, to have those living east of the river organize as a distinct congregation, was approved by Bishop Rappe, who authorized them to purchase a site for church purposes at the corner of Superior and Dodge streets. This was the beginning of St. Peter's congregation. The Germans living west of the river were formed in November, 1844, into a congregation, under the title of St. Mary's of the Assumption, and were given the use of the church on the Flats till the dedication of their present church, corner of Carroll and Jersey streets, in 1865. REVS. J. K. Kramer, F. X. Obermüller, and J. Hamene had successively charge of St. Mary's congregation, till the last mentioned date. From 1868 to 1879 old St. Mary's was the cradle of the following congregations - St. Malachy's, 1864; St. Wenceslas' (Bohemian), 1867; An-

nunciation (French), 1870. The Catholic Poles of Cleveland were the last to occupy the venerable proto-church of Cleveland, viz., from 1872 to 1879, when they organized as St. Stanislas' congregation. From 1879 to 1886 the old church had been practically abandoned, as the Catholics, residing in its neighborhood were not sufficient in number to warrant the organization or maintenance of a congregation. On the Feast of the Epiphany of the last mentioned year the Rt. Rev. Bishop Gilmour directed his Vicar General, Mgr. Boff, to celebrate High Mass in it, to prevent, if possible, the church lots from reverting to the heirs of the original grantors, because of the conditional clause in the deed of transfer; this the more since they had threatened suit for recovery of title.

It was a typical winter's day, with plenty of snow and ice covering the interior of the building open long to wind and weather. Two years previous a ruthless storm had blown down its much decayed spire, and the cold blasts had full sway in the church through broken roof and almost paneless windows. The forlorn looking edifice was packed to overflowing with an interested audience, composed largely of the old Catholic settlers of Cleveland, most of whom had worshiped within its sacred walls in earlier years, when they were in the prime of life and the church was attractive in appearance. Now the old mother church of Cleveland looked tattered and torn, while her daughters were decked in splendor, from every part of the city carrying aloft the sign of redemption on graceful spire or lofty tower.

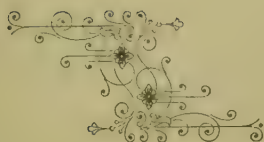
After Mass a general desire was expressed to have the church repaired and put in as good condition as it was in when first built, and thus to be preserved as a relic for future generations of Catholics of the city. An opportunity was offered to put into execution this laudable sentiment, by contributing the money necessary for the proposed expenditure, estimated at about \$2,000. A sum less than \$100 was contributed, though the list was long open to the Catholic public of Cleveland. Hence this *sentiment*

was dismissed as based on *talk*, and the tooth of time was allowed to still further gnaw at the venerable church. Meanwhile the heirs of the original grantors of the lots, on which the church had so long stood, sued for reversal of title to said lots, owing to non-fulfilment of conditions mentioned in the deed of transfer. They based their suit on this fact that now and for some years past the church had not been used and that there was no Catholic church in use in the part of the city known formerly as Cleveland Centre. The suit was heard in the Court of Common Pleas at the session in the spring of 1888. A compromise decree was issued ordering the sale of the lots and dividing the proceeds equally between the diocese of Cleveland and the heirs of the original grantors. To clear the lots preparatory to their sale Bishop Gilmour had the church torn down in September, 1888. For fifty years old St. Mary's had been a witness of Catholicity's wonderful strides in Cleveland. When begun in 1838 there were less than five hundred Catholics in Cleveland; to-day there are at a fair estimate no less than 60,000. Then there was no church edifice; to-day twenty-five Catholic churches grace the city, and many of them are fit for cathedrals. Then there was neither religious, charitable nor educational institution; to-day each of the city churches has a parochial school; a seminary supplies the diocese with priests; a college and two academies afford higher education to our Catholic youth; hospitals nurse the sick; asylums shelter the orphan, aged, and wayward; and devoted religious have charge of institutions of learning and of the homes provided for the wards of our Lord.

Wonderful indeed has been the growth of the Church in this country, and in truth this may also be said of the Church in Cleveland, as noble and imperfectly delineated in this sketch.

And who will recount the many happy recollections centered around this church on the Flats—now no more? Many a joyful scene was witnessed within its sacred enclosure, many a sin-laden heart lightened, many a tear of sorrow

and sadness dried by the consoling words of confessor or preacher. In it marriage solemnities were performed, baptismal waters poured, and the last sad rites of burial performed for thousands of Cleveland's Catholics. Though St. Mary's on the Flats is of the past, its sacred memories will remain enshrined in the hearts of the Catholic pioneers of Cleveland and their immediate descendants, for many a year to come—till the last of them shall have passed from mortality to immortality.



SPORTSMAN'S HALL.

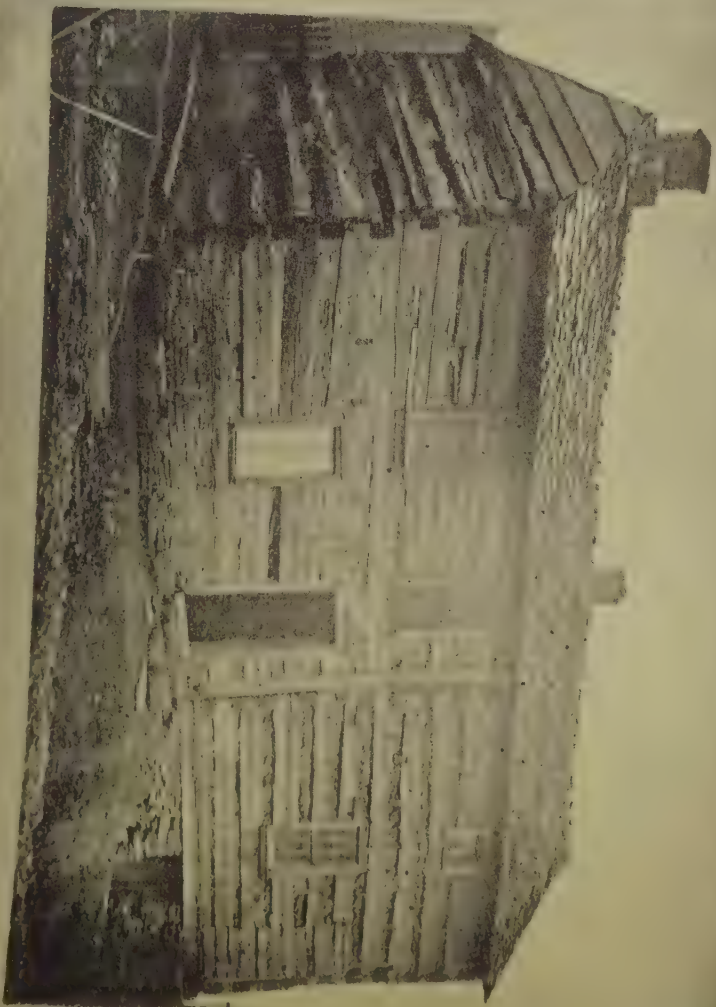
[By *St. Vincent's Hall*, O. S. B. Read by John Lambing, the American Catholic Historical Society.]

Rev. A. A. Lambing, in his "History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny," says: "No part of western Pennsylvania figures more prominently in the history of Catholicity than Westmoreland county;" and of Sportsman's Hall he says: "It is the cradle of Catholicity in western Pennsylvania."

This article is intended to give a very succinct history of the first permanent Catholic settlement in Pennsylvania, west of the Allegheny mountains. A volume might be written on Sportsman's Hall, as many interesting details of its early history are preserved in the archives of St. Vincent's Abbey which have never been submitted to the general public.

In the years 1787 and 1788 six Catholic families left the settlement of Goshenhoppen in the vicinity of Philadelphia and, after a difficult journey of about 250 miles, settled near Greensburg in Westmoreland county, Pa. In the following year the young colony received an addition of several families from the East, among whom was Henry Kuhn, who was destined to take a prominent part in the future development of the pioneer settlement.

On the 13th of March, 1789, John Probst, John Young, Patrick Archibald, Simon Ruffner, Christian Ruffner and George Ruffner purchased a plot of ground, near Greensburg, from Philip Freeman for the nominal price of five shillings. This plot was intended as a site for a Catholic church and cemetery. But Greensburg was not to become the new centre of Catholicity in Pennsylvania. In 1790



Sportsman's Hall.

the settlers began the erection of a small log church, but it was never completed—never used for divine service. In 1800 an effort was made to finish the little church, but it failed; the unfinished building was then sold and subsequently removed.

For the sake of historical reminiscence it may be well to record the names of the heads of families who constituted the entire congregation when the building of this church was commenced in 1790. They are: Philip Freeman, John Probst, John Young, Patrick Archibald, Simon Ruffner, Christian Ruffner, George Ruffner, Henry Kuhn, John Topper, Patrick Griffin and Philip Hartmann. Before leaving Goshenhoppen the settlers had obtained a promise from the clergy in Philadelphia and at Goshenhoppen that a Catholic priest would visit them occasionally, and that in the course of time they would have a resident pastor. In March, 1789, Rev. John Baptist Cause (or Causey) paid them a visit. He said Mass in the house of John Probst, two miles west of Greensburg. This was the first Mass said in a permanent Catholic settlement in Western Pennsylvania. Father Cause remained only a few days, so that the little colony had assembled only once for divine service before he returned to the East.

The first resident pastor of the pioneer Catholic colony was Father Theodore Browsers. He was a native of Holland, a member of the Minorite Order of St. Francis, and had been on the missions for some time in the West Indies. He arrived in Philadelphia no later than July, 1789, and stopped with Father Helbron, of Holy Trinity congregation, in Philadelphia. The trustees of Holy Trinity tried to persuade him to remain with them, but he steadfastly refused, and declared his intention of going westward. He heard of the colony that had been established in Westmoreland county and of the promise given to the settlers that they should have a resident pastor. He, therefore, chose Western Pennsylvania as the field of his missionary labors. Before leaving Philadelphia he purchased a tract of land from a certain Arthur O'Niel, of Chester county, Pa. This

tract was situated on the eastern bank of Loyallhannah creek, in Derry township, Westmoreland county, and was known as O'Niel's Victory. It contained 1544 acres and an allowance of 6 perches for roads, etc. The deed is dated August 7, 1789, and receipt of payment £100 178.1 is acknowledged on the same day.

Father Browsers arrived at the colony, with considerable luggage, towards the close of the year 1789. He found no suitable place for celebrating Mass.

During the winter of 1789-90 he stopped with Christian Ruffner,* at whose house the Catholics assembled for divine service. In the spring of 1790 he visited O'Niel's Victory with the intention of selecting the spot upon which to erect a house for himself and a chapel for the congregation. He found that the land was not as fertile as he had expected and that the location was almost twelve miles from the Catholic settlement, and he, therefore, reluctantly desisted from his first intention of establishing himself at O'Niel's Victory.

At this time a valuable tract of land in Unity township was offered for sale. It was called *Sportsman's Hall*—a name given to it by a Harrisburg gentleman, who had frequented it as a hunting ground. Henry Kuhn, who had gained the confidence of Father Browsers and who had accompanied him on his visit to O'Niel's Victory, now urged him to buy Sportsman's Hall.

Father Browsers had considerable money, but at first did not view Mr. Kuhn's proposal favorably. At last, however, he yielded. The property was purchased and the deed was written, signed, sealed and delivered on the 16th day of April, 1790, in presence of William Maghee and Joseph Cook. The purchased tract contained 313 acres, 8 perches and allowance. It was situated about seven miles east of Greensburg. The soil was of excellent quality. The sum paid for it was "four hundred and seventy-five pounds specie, good and lawful money of

* Christian Ruffner was married to Ottilia Kuhn at Goshenhoppen, July 2, 1784. (See *A. C. H. S. Records*, Vol. II p. 283.)

Pennsylvania, to him (Joseph Hunter) in hand, at and before the sealing and delivery hereof, well and truly paid, the receipt and payment whereof is hereby acknowledged and the said Theodorus Browsers forever acquitted and exonerated." In purchasing Sportsman's Hall, Father Browsers purchased what was destined to be the cradle of Catholicity in western Pennsylvania. He himself never realized the importance of his purchase. But he had planted the mustard seed, and under the fostering hand of Divine Providence *it grew and became a great tree.* He had been frequently heard to say: "My object is to make Sportsman's Hall another Conewago." His hopes were more than realized, for Sportsman's Hall is now St. Vincent's Abbey, which enjoys a national reputation as an educational institution, and which during the forty-four years of its existence has sent out hundreds of zealous priests to spread the light of the Gospel in all parts of this great country.

When Father Browsers purchased Sportsman's Hall the improvements on the estate were very trifling; a small hut or cabin had been built, and a few acres had been cleared. He at once engaged a carpenter, such as could be obtained under the circumstances, to build a house, seventeen feet square and one and one-half stories high. The house was soon completed, and Father Browsers took up his residence at Sportsman's Hall. He made a contract with Christian Andrews to attend to the farm, and agreed to pay him twenty-three pounds a year for his services, as appears from the following receipt:

"Received of the executors, Christian Ruffner and Henri Kuhn, twenty-three pounds in full as the wages for one year's work on the place of R. Theodorus Browsers, deceased. Received by me.

"CHRISTIAN ANDREWS."

Father Browsers continued to officiate at Christian Ruffner's, which was about five miles distant from his new residence, but much more convenient for the congregation. Every Sunday morning he traveled this distance on horseback, but, being of a delicate constitution, he soon found his duties too exacting. One Sunday in June, whilst

officiating at the altar, he was taken severely ill. He at once sent to Greensburg for some person competent to write his will. William Maghee, County Register, came, but the sequel proved that he was not equal to the task of drawing up a will in accordance with all the requirements of law. Father Browers recovered, partly at least, so that he could again exercise his ministry; but he soon suffered a relapse. He now wrote to Father Pellentz, at Conewago, to send him a priest to assist him. Unfortunately Father Cause was sent, who brought untold difficulties upon the struggling little community. He arrived about a month before the death of Father Browers. He read the will, and was not satisfied with some of the items contained in it. He refused to administer the rites of the Church to Father Browers unless he bequeathed all his personal effects to the use of the poor priests living at Conewago. Several wills were written, in which Father Browers made concessions at the instance of Father Cause. But Cause was not yet satisfied. At last Mr. Maghee protested against any further concessions being made. In consequence of this undue interference on the part of Father Cause the last will of Father Browers was written only four or five days prior to his death. He died Oct. 19, 1790. His remains found a resting place in the cemetery, and a stone wall was built around his grave by Peter Zolt, for which he received one dollar from the executors, Christian Ruffner and Henry Kuhn. Father Browers' remains now rest under a massive stone cross in the centre of the cemetery. After the demise of Father Browers, Mr. Maghee presented his bill, which was as follows:

	d.	s.	d.
To drawing different wills	6	0	0
To proving will, letters testamentary, etc	1	5	0
To filing inventory, etc		6	0
To drawing letters of attorney		6	0
	47	17	0

For this amount he gave his receipt Dec. 13, 1791.

No sooner had Father Browsers passed away than Father Cause took possession of his estate and personal property. He sent to Conewago for a four horse team, and when it arrived packed up the personal effects of Father Browsers, and sent them on to Conewago. He himself remained a short time longer, and kept possession of Sportsman's Hall. When Browsers died he had a deposit of \$1,146.00 in the Philadelphia Bank. Cause was very desirous of obtaining possession of this money, but the will did not authorize him to draw it, and this seems to have been his chief reason for dissatisfaction with the will. He asked the executors for power of attorney to call for the money at the bank, but they, suspecting him, at first refused his request. Finally, however, he succeeded in gaining their confidence. He told them that he only intended to do them a favor; that he was obliged to go to Philadelphia for other reasons, and that he would return to them in the spring and bring the money with him. He also told them that if they would not grant his request he would never return. At last they gave him authority in writing to draw upon the bank for the money. He at once set out for Conewago, where he spent the winter. He took with him the few effects of Father Browsers, which he had retained for use, even the chalice. In the spring of 1791 he went to Philadelphia and drew the money, which he began to apply to his own personal use. He engaged a traveling minstrel or theatrical troupe, and abandoned himself to every vice. Father Pellentz, who was Vicar General at the time, immediately dispatched a messenger to the executors of Father Browsers to inform them of Cause's action. He advised them to have Cause arrested, or to empower him (Pellentz) to act for them. The executors sent Father Pellentz power of attorney. Cause was arrested and lodged in prison at York, Pa. The executors were now summoned to York. Cause found bail, and in addition gave a bond for £361, which was made payable to Father Pellentz, and in the same bond, as a further consideration, he relinquished all claim, which he then had or at any future time

might have, against the executors of Father Browers. This was done in November, 1705, and thus the difficulties which had grown out of the unwarranted interference on the part of Father Cause were finally adjusted.

The last will and testament of Father Browers reads as follows :

"IN THE NAME OF GOD, AMEN."

I, the Reverend Theodorus Browers, being weak in Body but of sound mind memory and understanding and calling to mind the Mortality of my Body Do make ordain and Constitute this to be my last will and Testament viz. First I recommend my soul to God who gave it, my Body to the Earth to be buried in a decent Christian like manner on the Place I now live Called Sportsmanns Hall, And a small neat stonewall to be built around my grave. All my just debts and funeral Expenses is next to be paid, Item I Give and Bequeath to my beloved Sister Gertudis Browers, Fifty Dollars all the aforesaid expenses and Legacies is to be paid by my Executors herein after named out of the mony I have in the Bank at Philadelphia. Item, all my Horses, Cows and all other farming Utensils, to be left on the place I now live on for the use thereof untill Christian Andriyses year shall expire, then to be sold, and the mony arising there from to be appropriated to the payment of said Christian and Wife. And if the aforesaid Articles should amount to more than will pay the aforesaid sums, the remainder to be appropriated by my Executors to the improvement of the Place. Item I Give and Bequeath all my Books clothing and Furniture and all the residue of my personal estate that shall not be otherwise disposed of, to Jams Pennance in Trust and for the use of the Poor Roman Catholic Priest, that does or shall live at the Chappel, on Connewagga. Item, I give and bequeath all my Real Estate viz my place on which I now live called Sportsmanns Hall, and one other Tract of Land on Lovalthanna Creek called ONeals Victory, with their appurtenances to a Roman Catholic Priest that shall succeed me in this said place, to be Entaild to him and to his Successors in trust and so left by him who shall succeed me to his successors and so in trust and for the use herein mentioned in succession forever, And that the said Priest for the time being shall strictly and faithfully say Four Masses Each and every year for ever viz. One for the soul of the Reverend Theodorus Browers, one the day of his death in each and every year for ever and three others the following days in each year as hereinaid at the request of the Reverend Theodorus Browers And further It is my Will that the Priest for the time being shall Transmitt the Land so left him in Trust as aforesaid to his successor clear of all incumbrance as aforesaid And I Do Nominate Constitute and appoint Christian Kather and Henry Coons Executors to this my last Will and Testament. Signed, sealed, Published Pronounced and declared by the said Theodorus Browers, to be his last Will and Testa-

ment this twenty fourth day of October in the year of our Lord One thousand seven Hundred and Ninety in presence of us

"CHRISTIAN ANDREWS (L. S.) R. MR. THEODORE BROWERS.

"WILLIAM MAGHEE. R. MR. JOHN BAPT. CAUSE."

On July 18, 1791, the executors held a vendue and sold some stock, farming implements, etc., that had belonged to Father Browsers. The conditions of the sale were announced as follows :

"The articles of this Present Vendue are such that the Highest Bidder is the Buyer and any person or persons Buying any Article or Articles at this present Vendue shall have Credit till the first Day of October Next with Giving Sufficient security if Required—any person or persons Buying any Article or Articles at this present Vendue And not Agreeing to these terms shall Return the Article or Articles Before sun Down and pay four shillings out of the pound.

"By us

"CHRISTIAN RUFNER

"HENRY COON

"JULY THE 18TH, 1791.

Executors."

Twenty-five articles were sold and the sum realized was twenty-five pounds nineteen shillings and six pence.

Whilst the difficulties of Father Cause were being settled in the East, others of a still more serious nature had begun to disturb the peace and contentment of the young settlement in the West. These were brought on by another priest unworthy of his sacred calling. Father Cause had gone east shortly after the death of Father Browsers and never again returned to the western colony. He met a priest who had recently arrived from Germany, namely, Rev. Francis Fromm. When Rev. Fromm heard of the Catholic colony in the western part of the State and of the disposition which Father Browsers had made of his property, he, of his own accord, without authority from his ecclesiastical superior, set out for Westmoreland county. He arrived at the colony on the 2d of May, 1791, and at once took possession of Sportsman's Hall and began to exercise his ministry. The settlers, who had been without a priest for seven or eight months, were

much delighted at his arrival and, supposing that he had come to them with the necessary authority, formally chose or acknowledged him as their pastor and signed the following document :

"Whereas the R. Theodosius Brouwers Religés of the order of St. frances, venérat apostols, in West india by us the Subscribed trustees of the Catholick Chapple in greensburgh westmoreland County and State of persylvania and members of the Catholick Congregation about the said town before one year elected our Catholick priest and pastor of the S'd Congrégation by his death arrived the thirdy Day of Oct. in the year of our Lord 1790 has left his Estate and office of our Catholick priest and pastor vacant, but from this time we had Seen no other Catholick priest to be elected and constituted by us the trustees and members of the Congregation in the Same manner as the r. theodotis browers, that the r. frances from príges of the Same Order appointed and Sent as Catholickon missionaries by the rite re. Lord arch bishop of ments according the witness of his authentick Letter who arived on the Second Day of may 1791 on the place of the r. brower and taking possession of it from this time has celebrated the Devin offices holy mass and preaches at all San—and feast Day to our greater contentment and satisfaction therefore we the trustees and members of the S'd Congregation Do by this present Superscription elect appoint and acknolled him the S'd r. frances from our Catholick priest and pastor of the S'd Congregation for the time of his Life and Lawfully elected Successor in the name of the r. théo., who has by his Last will and testament Constituted his Scesor in his estate heirs and trustees of his place called Sportsman hall."

This document was written soon after the arrival of Father Fromm. On the 2d of July he drew up a paper explaining the manner in which he had taken possession of the estate, and secured from the executors a certificate of their assent. In the same month Fromm returned to the East. He wrote to Dr. Carroll and informed him of what had been done. He told him that he had taken possession of the estate, that he had been chosen pastor by the members of the congregation, and requested him to sanction all the proceedings so that he might consider himself the lawfully constituted successor of Father Brouwers. Dr. Carroll did not ratify the election of Father Fromm and did not receive him among his clergy. On the 14th of August, 1790, he, Father Fromm, wrote from

Philadelphia to the executors of Father Browers, stating that he had had an interview with Father Cause, who promised to pay all debts and expenses of Father Browers as soon as presented in proper form by the executors. Further on he says : " Whether Father Pellentz will also receive something yet, I do not know, and Father Cause does not say a word about it. But you are in no danger, as though Father Pellentz could compel you to pay him out of your own money ; for as I have been told by others Father Cause holds a note against Father Pellentz for over £200 together with interest, and of the rest he also gets his share, perhaps all, since the Testament says : ' For the use of the poor Roman Catholic Priest at the Chapple at Conewegge, ' and no other poor Roman Catholic Priest is there except himself, as all the others belong to the very rich Society of the ex-Jesuits, who own over ten thousand acres of land in America and consequently are not to be received among the poor Catholic Priests." He tells them that he had considerable expense in procuring a chalice and a ciborium, for each of which he paid one guinea and that in consequence of this outlay he would not have sufficient money to pay for the team, which was to bring his effects to Sportsman's Hall. He therefore asks them to take up a collection in the congregation to pay for the team. At the end of his letter he says : " Do not allow any priest, whom Father Pellentz may send, to take possession of the house on Father Browers' estate, else we might lose all."

He subscribes :

P. FRANCIS FROMM,

*Missionarius Catholicus pr. Northamerica,
nunc in Pensilvania, Westmoreland
county, near Greensburg.*

Father Fromm returned in September, 1791 ; but the congregation soon began to question his authority. Things were in a deplorable condition. In 1795 Fromm was suspended by Bishop Carroll but refused to give up the estate. The executors now appealed to the civil courts.

They entered suit of ejectment, but for some unknown reason the case did not come up for trial till three years had elapsed. The details of the trial are very interesting and give some valuable information on the state of affairs in those troubled times. Some of the arguments advanced by the attorneys are very amusing and the judge's charge to the jury would to-day be listened to with attention in any court room in the country. The following is a copy of the records of this celebrated trial as preserved in the county dockets at Greensburg :

Westmoreland County

December Term 1798

Lessee of the Executors of Theodorus Browsers

v. Franciscus Fromm.

Browsers was a German Catholic Priest, who after a residence in a Parish Westindia Island, had a few years before his Death Removed into Pennsylvania and superintended a Catholic Congregation near Greensburg in Westmoreland County, and Owned Two Plantations there, which by his Will dated 24 of October 1793, he devised as follows—to a Roman Catholic priest that shall Succeed me in this said place, to be Entailed to him and his Successor in trust and so left by him Who shall succeed me to his successors and so in trust and for the use herein Mentioned in succession forever, and that the said priest for the time being shall strictly and faithfully say four Masses, Each and Every Year forever. (Viz.) One for the soul of the Rev. Theodorus Browsers, on the day of his Death in Each and Every Year forever, and three Others, the following Days in Each Year as aforesaid at the Request of the Reverend Theodorus Browsers, and further it is my will that the priest for the time being shall Transmit, the land so left him in trust as Aforesaid to his successor Great or all incumbrances as Aforesaid.— The will Directed the payment of Debts and funeral Expenses, and the Erection of Tombstone on the Grave of the Testator on the premises the Ejectment was brought for the land thus Devised—the Defendant, a Native of Germany, was there Ordained a Catholic Priest in 1773 and Ordinated in that Capacity, in Various parts of Germany in February 1789. Intending to Remove to America he Obtained from the Vicar of the Archbishop of Mentz, a Commendatory certificate of Mission to America, as to a Country in which there was no Bishop. The Reverend Doctor John Carroll of Maryland, having been Elected by the Roman Catholic Clergy of America, was by a bull of the present pope Pius the sixth Dated 30 November 1789, Constituted Bishop of Baltimore with Immediate Overy of the Catholic Church within the United States, to be subject to no Metropolitan, and subject only to the Apostolic See.— Also Fromm had landed in America, he applied to Bishop Carroll.

Received pecuniary Assistance from him and was Employed to Officiate as a priest for some time, in the Counties of York and Lancaster in Pennsylvania hearing of the Devise and Death of Browers he Removed to Westmoreland County and of his own Authority took possession of this house and the lands and ; 2. July 1791 Drew up and signed a Writing Reciting the manner of his Taking Possession, as under the will and procured the Executors to sign a Certificate of their assent annexed to his Writing. On the seventh of August 1791 Wrote to Bishop Carrol Stating that, as he understood he had not received him Among his Clergy, but Abandoned him, had Gone near to Greensburgh and taken possession of the Plantation of Browers, and been Chosen by his Congregation, where he would stay till he Could acquire money to pay his Debts, and his passage to his Own Country and Requesting the Bishop's Consent to his Election as priest of Brower's Congregation.

After Fromm had thus Got possession of the Estate of Brower's the Congregation Began to Doubt his Authority and wanted to Turn him Off. in April 1794 he Entered into a Written Agreement with the Congregation to Officiate as priest among them for One Year in Consideration of Certain sums to be paid by the Individual members of the Congregation and to Obtain authority from the Bishop of Baltimore for this purpose or if the Bishop should Refuse authority then to Give up his possession of the Estate. this agreement he signed adding to his Name priest of Unity Congregation for one year. Not procuring authority from the Bishop he Determined to keep possession of the Estate under the will, on the Terms of saying masses. but Conceiving that his Agreement would Injure his Claim he Contrived to Get hold of it. Under pretence of Collecting his Subscription money and having Done this, he Pocketed the Agreement as it lay on the Table where they Subscribers were paying him his money ; and when they remonstrated against this he Tore his Name from it, saying—I am no more Your priest nor you my Congregation Refused to Give it up and persisted in Retaining possession of the Estate—a Certificate of the Bishop of Baltimore Dated 5th Aug. 1795 was produced, stating that by the Rules of the Catholick Church, no priest can Exercise his ministry within jurisdiction of any Bishop without authority from that Bishop nor leave his Congregation and Exercise his ministry in Another without such Authority, that Fromm never had any authority from him to Exercise any Spiritual ministry near the place of his Residence, and having Exercised it, was Interdicted and persisting is suspended—a Certificate was also produced from the Vicar General of the Archbishop of Mentz, under the Seal of his archiepiscopal See, dated 8th May 1797 Stating that Fromm is a priest Capable of Succeeding to the Estate of Brower's, that priests may Obtain mission, from any Bishop, to administer the Sacraments and Enjoy all Rights of priests in these places where there is no Bishop, that Bulls must be promulgated in due manner, that the Sacrament of the mass may be Validly Celebrated by any Priest Weter a parish priest or not although this be Interdicted to the priest, by the Bishop, and though

by its Celebration. The priest acts Illegally, and that if masses of this kind be attended by such Celebration the foundation and Obligation may be Validly Satisfied.

Brackenridge for the Defendent made Eight points.

1st The Executors had no authority to lease or make any such agreement as they made with Fromm in April 1794 if they had any authority it was to put in possession for life and having Done so in July 1794 their power Extended, and after that the priest so put in possession, is by the will to leave it to his Successor—

2d Executors have no Authority over the Real Estate unless Given by the will this will Gives none,—

3d if they had any Authority they have Executed it—

4th by the Rules of the Catholic Church bulls must be promulgated in Certain forms, the bull Constituting the Bishop of Baltimore has not been in due form promulgated—

5th the Authority of the Bishop Extends only to the person, he has no authority Over a private Estate. There is a Difference Between a Residence Connected with the Care of Souls, and a Benefice Connected with a Special service, the ancient British Church was a stranger to papal authority, and laws were made to Restrain appeals to it. Even where there is a Right, it may be left without a Remedy by the Claimant's Negligence permitting a lapse of time, the Canon law fortifies a Colourable possession, the Enforcement of which has been permitted for a Certain time for one Year or for tree Years.

6th the censure of the Bishop of Baltimore is not Regular, it is Invalid for Informality, there Ought to have been tree admonitions previous to it, in the presence of witness. Unless the Censure be by law, which is public to all—

7th Notwithstanding a suspension or Even excommunication a priest Remains a priest, he may administer the Sacrament of the mass, though under a malediction, he may Confess and Absolve, a priest although he do not preach is not less a priest, a priest cannot Become a layman the laying on of hands Gives the holy Spirit which Cannot be Taken away, to suppose Otherwise would be inconsistent with the presumption on which the Ordination is founded, that he is in a state of Grace the perseverance of Sacramental Establishment Doctrine of the Calvinist Church, the elect cannot fall away the Spirit of God cannot be taken away by the censure of the Church. A priest who holds an Estate on Condition of saying mass is not Affected by any Interdiction or Censure of the Church—

8th this Estate was Vacant and Acquirable by the first Occupant, qualified for performing the condition, it was not to be Given by the Executors, or by the Bishop, any Catholic priest, who should first set his name on it might take it, hold it, and Transmitt it to his Successor, Occupancy is a Title known to the law, the taking possession of things Belonging to no body, this Estate was of that Description.—

Young for the Plaintiff all sects of Religion are Protected by Our laws, and if an Intruder be Indulged in possession of Property belonging to

the Roman Catholick Church, the same thing will happen in Every Church—this Case must be Decided with a Due Regard to the Rules of the Church of which the Defendant is a member, if this man Controverts the Rules of Which he professes to be a member, he is not a pastor; to use with due Respect the language of holy Writ, he Cometh not in by the Door but Climbeth in at a window, and is not the True Shepherd, but a thief and a Robber.—

1st. The Defendant's Counsel has Contended, that this priesthood is so sacred that he Cannot be Devested of it.—

I shall not Dispute whether the Defendant be in a state of Grace or not. all I say is, that, if he be he has by Contradicting the solemn Obligation which he has taken Upon him not shewn any markes of Grace—

No human authority Can take from him his skill in Divinity, Sacred history, and Spiritual Gifts, But Because he possesses them, has he a Right to Exercise them wherever he pleases, I shall suppose a Complete scholar Bred at the University of Oxford instructed as a lawyer at the Inns of Court and in Westminster hall advanced to the Degree of Sergeant or kings Counsel, arrives here, is he Intitled. without any Other formallity to appear at the Bar of any Court in this Country? Let D. Fromm with all his Gifts of learning and Grace retire to his own Country and there Exercise them where the Exercise of them was first permitted—

the Rules of his Church Declare, that if any priest leave his parish and Continue in Another without his Bishop's Consent, he must no longer perform his liturgy; and if, when his Bishop Call him Back he persist in his Irregularity, let him Communicate as a layman. if any man will have Ecclesiastical Offices performed without a priest Constituted by the Consent of the Bishop, let him be anathema.

Fromm acknowledged the authority of Bishop Carrol, and Accepted an Appointment from him then he was a Wretched Beggar having squandered his money, Unable to pay his passage from Germany, and was Nurished by the liberality of the Bishop, now having Obtained what he thinks an Estate, Secured to him for life he sets the Bishop and the world at Defiance he has Violated his sacred Obligation of Subjection to his Superior the Bishop of Baltimore; and for this Contumacious Offence has been Interdicted and Suspended, and is no longer a priest qualified for the Regular Exercise of Spiritual functions—

2nd this is said to be a foundation for saying masses Yearly, for the the Soul of Mr. Brower's, this is Too Absurd to be Supposed in a man of such learning and sense as Mr. Brower's possessed. Brower's Gave this Estate to Enable a poor Catholick Congregation to support a priest Regularly Admitted to Administer Instruction and the sacraments to a flock which he loved. he Gave it to his successor duly appointed, According to the Rules of his Church, Successor will be Construed as a priest Regularly inducted into the Care of the Souls of this Congregation, over which Mr. Browers Exercis'd pastoral functions. Suppose Mr. Browers alive and to present to this Cure on his foundation, he Could not, with—

out the Consent of the Bishop, for the Bishop may Reject an Unqualified presentee of the patron.—

The true point in this Case is, Whether the Executors have a Right to Eject this intruder, I Conceive they have a Right to keep possession, till the Ecclesiastical Superior induct a proper Tenant under the will; the will Directs that his debts and Funeral Expenses should be paid it says not out of what fund, the personal Estate has been Dilapidated by such another reprobate as the Defendant, the real Estate, then must be a fund for payment of Debts all Authorities of this kind will be liberally construed; a man Who leaves this World without making provision for the payment of his Debts must remain in purgatory, the Executors had no right to present an Incumbent; but they had a right to take a care of the Estate till an Incumbent came they could Expend money in improvement of the Estate Erecting a tomb etc., hence results an Authority over it as special Occupants, to fulfil the intention of the Testator, this objection like that to the Jurisdiction of the Bishop of Baltimore lies not in the mouth of Fromm, who has admitted the Authority of the Executors, by Applying for their sanction annexed to his solemn Instrument of taking possession, Fromm Turns, as he states, to the East west, north, and south and Does not like Each of the two ancient Patriarchs content himself with two of the Quarters but takes all and now he contends, that possession having been Acquired by him, with the consent of the Executors their power is Exhausted, the whole Transaction of his Occupancy is fraudulent and the law will Give no Efficacy to it. He imposed himself on the Executors and the Congregation as a priest appointed by the Bishop to Officiate in that congregation, and when suspected and Detected, he agrees to Give up his possession at the will of the Bishop, he Goes not to the Bishop for Authority, remains in possession and at the End of the Year the cunning Old Priest fraudulently Obtains and Destroys the only Paper as he thought which could Destroy his New Claim to the Perpetual Enjoyment of this Estate by Virtue of his inherent spiritual power of saying masses and sets at Naught the sacred duty which Mr. Browers must Chiefly have had in View, the care of the souls of this congregation, and, to confirm his Estate, he resorts to Triennial possession, but this is where there is a Colourable Title, however, we have Nothing to do with the Canon law as to the possession of an Estate—

The law which abhors Wrong, will not work wrong, the law Regards a law Estate by Right, Rather than a larger by Wrong where the Grant Cannot take Effect according to the letter the law will make such Construction, so that the Gift may take Effect, in debt for Rent the Tenant cannot Evict his *landlord* for the Indenture Concludes both, as Estate and let by will to B, his heirs, Executors, and administrators In fee, for the use of Dissenting ministers in places where the people are Unable to give them suitable maintenance, trustee died before the Testator, it was held, by the Lord chancellor, that the Trustee was bound by Instrument, to Carry the legacy to those for whose Use it was in-

tended, and that, Notwithstanding his Death, the Charity itself, which was the substance and Reason of the Devise, is still subsisting and may be Answered as fully, by the aid and Directions of the Court of Chancery, as if the legatee were alive. whatever Rules would be adopted in favor of Protestant Dissenters in England, will be applied to Catholics here.

Brackenridge for the Defendant. Mr. Fromm Came into America a priest of Unquestionable Character, he having acknowledged the Jurisdiction of Bishop Carrol, by accepting an Appointment from him, I wave the question of the Publication of the bull, I wave also the necessity of monitions, and admit that Fromm has been legally suspended—I rest on the Distinction Between an Estate to which Cure of souls is annexed, and One Depending on particular Functions, a priest Once, is a priest always, Grace Given can Never be lost. here is an Estate Given on Condition of saying masses. no Censure Can Deprive a priest of this power, if a man has Acquired an Estate and Disposed of it, as he thought proper, will you apply it to another purpose? the Executors are not to have it, and keep it, a priest is to Get it, and Transmit it to a priest, and so forever, and the possessor is to perform the service of saying four masses Yearly, for the soul of Mr. Browsers, on the Death of Browsers, this Estate, was Vacant, to be taken Possession of by any Priest as a special Occupant. Fromm took possession in a solemn manner, under the will, without any Consent of the Executors, this made Fromm's Title for life Compleat, and the subsequent Transaction, of the article for one Year, is Either misrepresented or Cannot be supposed to divest him of his Interest. the Executors had Either no power or none to lease for a Year, whenever they Gave possession, they were *Functi Officio*; this is a private Estate to which no Cure of souls is annexed.

Semple for the plaintiff, Browsers left this Estate for the Benefit of his poor Congregation incapable themselves of supporting a priest, Fromm comes forward pretending himself Qualified, this is a fraud and Vitiates the Contract with the Executors, Fromm's letter to Bishop Carrol, acknowledges his Jurisdiction, and prays his Consent to Admission to his Congregation, Fromm Can only Acquire title to this Estate with the Consent of the Bishop of Baltimore, whose Jurisdiction he Cannot Controvert—suppose the Ghost of Browsers hovering over us now, would he not Blush for the Conduct of his Unworthy successor, suspension incapacitates from Discharging the duties prescribed by the will—

President. This Case has been argued with ingenuity, and with Good sense, much Canonical learning has been Expended, the Discussion of Which I do not think Necessary, in Deciding this Case on its merits, it is to be regretted, that people will apply to ignorant men to Write wills and other papers affecting property, had this will been written by a man of any Skill Competent to Express the meaning of the Testator, all this Dispute might have been avoided, the Testator himself had but little acquaintance Either with our laws or our language, as the will stands, the meaning of the Testator seems to be Discoverable, and if it be we

ought Consistently with Established Rules, it be in our power to Carry it into Effect.

Theobald Browsers, a priest Regularly Exercising Pastoral Functions in a Congregation was desirous of Extending to this Congregation his Good will and services beyond his life, with this View, he made his will and Devised this Estate to the priest who should succeed him, and to his Successors forever, and on this succeeding priest, and Every succeeding priest for the time being he imposed the duty of saying masses, as I View this will therefore no man Could be legally admitted to the possession of this Estate under the will but one qualified to succeed Mr. Browsers in the Discharge of the pastoral duties in this Congregation according to the Rules of the Roman Catholick Church, when one so qualified to succeed Mr. Browsers, in his Pastoral Charge, is admitted into the possession of this Estate, he must, to Retain this possession, Continue to Discharge the pastoral Functions in this Congregation according to the Rules of this Church, and, Besides those pastoral duties, he must say four masses Yearly for the soul of Mr. Browsers—

They out of the question all Discussion, whether a priest Can, by any Sentence of the Church, be reduced to the state of layman, and Disqualified from saying masses, or Dispensing any of the Sacraments, it will be sufficient for me to ascertain whether Fromm, according to the Rules of the Catholick Church, was qualified to take, and is qualified to Retain Possession of this Estate, under the will as I have construed it.

on the Construction, which I Give the will he was not qualified to take possession of this Estate, for he was not Regularly admitted to Exercise the pastoral Functions in this Congregation, and this Estate was Devised for the use of a priest Regularly admitted to the Discharge of those duties who should also, Besides those duties Discharge the other duties of saying masses, for the soul of Mr. Browsers, his Disqualification has not been Removed but confirmed by the interdict and suspension— and this been an independent Congregation acknowledging no superior Authority, or appellate Jurisdiction over their internal Concerns, his priest Office, and the assent of the Congregation might have been a sufficient introduction of him into the Enjoyment of this Estate, but, in Other Christian Churches, there are Grades of Jurisdiction, General and National Councils, General assemblies, Synods, and presbyteries, Pope, patriarch, Metropolitan, suffragan Archbishop, and bishop, as in Churches of the presbyterian form, no minister Can be Regularly qualified to discharge the pastoral Functions in any Congregation or Parish without the appointment of the presbytery of the bounds, so, in Churches of the Episcopal form, without the appointment of the Bishop of the Diocese—

the Bishop of Baltimore has, and before, and at the Time of Fromm's taking possession of this Estate, had the sole Episcopal authority over the Catholick Church of United States, Every Catholick Congregation within the United States is subject to his inspection, and without Authority from him, no Catholick priest can Exercise any pastoral

Functions over any Congregation within the United States, without his appointment or permission to Exercise Pastoral Functions over this Congregation, no priest Can be Entitled, under the will of Brower's to Claim the Enjoyment of this Estate, Fromm has no such appointment or permission and is, therefore incompetent to discharge the duties or Enjoy the benefits which are the Objects of the will of Browers—

we cannot suppose, that Mr. Browers intended, that his Estate should be Enjoyed by any Vagrant irregular priest, who might happen first to Occupy it, he surely meant a priest Regularly Established as pastor of this Congregation, I feel it a Duty to strain Every Expression against the Construction, that this is a foundation of masses for the soul of the Dead, without any care of the souls of the living, and I find Expressions in this will, sufficient to satisfy me, that Browers Devised his Estate to his successors, in the pastoral duties over that Congregation—

with this opinion it is not to be supposed, that I Should consider the possession of mr. Fromm, acquired as it was, Otherwise than the possession of an intruder, without any Right, he himself seems in an honest moment, to have considered it in the same light, and solemnly agreed to Give it up, if the bishop did not Consent to his Establishment as priest in that Congregation—

I have no hesitation in saying, that the Defendant has no Right—the Next question is, whether the Executors are the proper persons to make a case on which to support an Ejectment—

we have no Court of Chancery in Pennsylvania, to superintend the Execution of Trusts, perhaps it would have been proper to apply to the legislature, to Vest the Estate in Trustees for the Uses of the will of Theodorus Browers, as the Case stands, no persons are more proper, as lessors, than the Executors, they have a Right to possession for some purposes, to build a tombstone etc. I have no Inclination to look with an Eagle's Eye into every Defect in point of form, when I am so Clear, that the Defendant has no Right to possession, at any rate, I am not now prepared to say, that, on this Ground, there Ought to be a Verdict for the Defendant, if they Executors be incompetent to make a Case, on which to support an Ejectment, the Defendant may Obtain the Deliberate opinion of this or superior Court, Now I think, there ought to be a Verdict for the Plaintiff.

The Jury found a Verdict for the plaintiff.

Father Fromm appealed to the Supreme Court and pending the appeal he continued to hold possession of the estate. In the spring of 1799 he went to Philadelphia, where the Supreme Court then held its sessions. Before his departure he appointed John Topper his agent and gave him possession of the estate. In Philadelphia Fromm met Father Helbron, who advised him to become reconciled,

but he would not hear of it, and said he fully intended to retain possession of Sportsman's Hall. At that time yellow fever was prevalent in Philadelphia, and Fromm became one of its victims. He died in a hospital without having become reconciled with the bishop.

After the suspension of Father Fromm the bishop had sent another priest to Sportsman's Hall named Wheeling, Whelan or Phelan. Seeing the sad state of affairs with no prospects for any immediate change he seems to have become discouraged and with the consent of the bishop to have gone to some other mission.

Then a priest, by name of Patrick Lanigan, paid an occasional visit and at the request of the bishop remained during the pendency of Father Fromm's case. The obstinacy of Father Fromm and the difficulties, which resulted from it naturally caused much discontent in the settlement. It had grown but very little. The unsettled state of affairs induced many, who had left the East with the intention of seeking a home in Westmoreland county, to locate elsewhere. A number of Catholics of the new colony, hoping to improve their condition, volunteered to accompany Father Lanigan to Washington county with a view of establishing a new settlement there. During this time Father Pellente of Conewago also visited the colony at least once.

But happier days were in store for the sorely afflicted pioneers of Catholicity of western Pennsylvania. After the death of Father Fromm, Father Helbron was appointed pastor. "He was an estimable priest, a courteous whole-souled gentleman, cheerful, affable, kind to all, excellent company, and most thorough and exact in his spiritual duties with a soldier-like discipline and careful regard to details." He arrived at the mission on the 17th of November 1791 and at once began to evolve order out of chaos. He had some difficulty in obtaining possession of the estate as Mr. Toppet, Fromm's agent, peremptorily refused to move. Recourse was had to legal proceedings, by which matters were soon adjusted and Father Helbron took peaceful possession of Sportsman's Hall. As no church had as yet

been built he said Mass in an apartment of his house, which, as we have seen, was but seventeen feet square. He was a zealous missionary and did not confine his labors to his congregation. He visited a number of other settlements, which had been established within a circuit of forty miles. He soon became an intimate friend of Rev. Gallitzin, to whom he paid several visits, sometimes spending a couple of weeks with him.

Previous to the arrival of Father Helbron no record of baptisms, etc., had been kept at Sportsman's Hall, but he kept a careful account of his ministrations from the date of his arrival. On the title-page of the book which he used for this purpose he wrote as follows:

"Liber Baptismalis, Matrimonialis et funeralis incipiens Anno Domini 1800. Sub Rev. Dom. Petro Helbron pastore misso a Rev'ssmo Domino Joanne Carrollo Doctore et Episcopo Baltimorensi et data ipsi possessione a Curia Greensburgensi in Loco R'di Dni Browers legitimi et primi antecessoris die decima septima Decembris Anno Domini 1799."

When Father Helbron had become somewhat acquainted with his new mission he built a house 28x26 feet, to which the congregation built an addition—a kind of shed—which was to serve them as a temporary chapel. The carpenter work was done by two men of the congregation, Henry Kuhn and George Ruffner. Nails were dear and scarce in those days, so Henry Kuhn went east of the mountains to collect money and purchase the necessary nails. The shed served its purpose for a number of years but as the congregation had meanwhile rapidly increased they wished to build a church on the spot which Father Browers had selected for this purpose and where the present church stands. Father Helbron objected and offered them his unfinished house as a place of worship, but they declined the offer. Finally, about the year 1810, twenty years after the purchase of Sportsman's Hall, the first church was built. It was a log structure 40x26 feet and was erected in one summer. A floor was laid but no plastering was done.

The following subscriptions were taken up for the building of the church:

We the Under Named Catholics belonging to the Rev. Doctor Hillbron's Congregation, Do promise to pay to Simon Ruffner, or any other person that may be appointed, the Sum Annexed to our names, for the purpose of enlarging the Church at the Rev. Doctor Hillbron's, the Money to be paid the one half when the work appears to be carried on the other half when finished. Witness our hands.

Jacob Burgoon	\$ 3.00	Henry Reintzel	\$6 00
James Maguire	3.00	George Reintzel	3.00
Barnabas Burgoon	1.00	Henry Reintzel Jr.	5.00
Levi Burgoon	1.00	Simon Ruffner	1.00
Joseph —	5.00	Dennis Handley	6.00
John Heinrich	5.00	Patrick Curran	7.00
John Heinrich	12.50	John Buck	3.00
Henry Kuhn	1.00	Joseph Henry	—
Andrew —	2.00	Alban Noel	1.00
Jacob Kuhn	5.00	John Gelday	2.00
John Gruenwalt	1.00	Joseph Flower	3 00
John Rodgers	8.00	Moses Gillespie	5.00
Francis Kelly	5.00	Jacob Noel	1.00
Peter Noel	1.00	George Miller	3.00
John Wade	?	Simon Ruffner	6.00
Christian Ruffner	?	John Aaron	1.00
Simon Ruffner	1.00	George —	1.50
Joseph Aaron	2.00	Jimmie Irton	4.00
John Curry	2.00	George Kerr	1.50
Margaret Kelly	1.00	Patrick McBarron	1.00
George Miller	2.00	William Magrudy	1.00
Peter Arnone	5.00	Patrick Griffin	2.00
John Magrudy	5.00	Frederick Zebter	2.00
Henry Bridge	2.00	Patrick McAfee	2.00
Joseph Zendorf	2.00	Frederick Kintz	4 00
David Mulholland	1.00	Joseph Brandt	1.00
Michael Flower	2.00	Mrs. George Ruffner	1.00
John McDermott	2.00	Harriet Boedenhan	2.00
Martin Miller	5.00	Anthony Staub	1 00
George Zendorf	2.00	Daniel Greth	2 00
George Ruffner	3.00	Matthew Bridge	2.00
Mary Zendorf	5 00	John Hersman	1.00
Ann Mary —	1.00	George Ruffner	4.00
Henry Griffin	3.00	Bernard Mullin	2 00
James McEllis	2.00	Daniel McFadden	2 00
John Greth	3.00	Edward Delaney	1.00

Father Helbron received no salary from his congregation—he asked none and expected none. It was supposed that the farm would yield him a comfortable living, but he exercised poor judgment as a farmer. He kept too much stock on his farm, would not sell when prices were fair and was not punctual in paying his farmer. He was growing old and feeble, and could no longer attend the distant missions. At last he was compelled to appeal to his congregation for assistance. A subscription was taken up and a handsome sum raised for him. His health was generally good, but a few years before his death a tumor formed on his neck. He submitted for a long time to the treatment of local physicians, such as they were, but was ultimately obliged to go to Philadelphia for medical aid. He obtained no relief and determined to return to his mission. He was taken ill at Carlisle, Pa., where he died late in 1815 or early in 1816. He was buried near the sacristy of St. Patrick's church in that place. He had made a will and had appointed a certain Thomas Higgins his executor. He bequeathed all his personal property to Mrs. Higgins. Mr. Higgins came and obtained all the personal property, including vestments etc. He called a vendue and the congregation bought the vestments. This was in the winter of 1816-17.

The following is a synopsis of Father Helbron's administration during his pastorate at Sportsman's Hall.

Year.	BAPTISMS.		Marriages.	Burials.	Easter Com.
	Infants.	Adults.			
1799	5	•	•	•	• •
1800	33	1	1	•	• •
1801	29	•	1	1	74
1802	69	2	4	•	105
1803	124	5	3	1	126
1804	40	1	5	2	128
1805	155	2	2	•	132
1806	43	•	2	•	134
1807	34	1	4	•	145
1808	71	4	3	1	168
1809	33	1	6	1	194
1810	35	2	2	2	120
1811	13	•	1	•	173
1812	44	•	4	•	162
1813	21	•	3	•	170
1814	27	•	•	1	171
1815	30	•	6	•	165

In October 1803 he visited "all the stations beyond the Allegheny and Monongahela," and on the 16th of the same month he baptized fourteen persons at Slippery Rock. On the 22d of October he was in Buffalo, where he baptized thirty-eight persons in one day. In September 1805, he again visited Buffalo, and for the 26th, 28th and 30th of this month forty-one baptisms are entered. On April 26, 1812, he was again in Buffalo and baptized fifteen persons on that day. During the incumbency of Father Helbron, Father O'Brien of Pittsburgh visited Sportsman's Hall in 1808, 1809 and 1815. For the 23d of May, 1812 the following entry is found: "A Rev. Dno. Megeer (McGirr?) bapt. suat Rebecca et Rosa, filiae Jacobi Keenan et Catharine eius uxoris." The entry is in the handwriting of Rev. Helbron.

After the death of Father Helbron Sportsman's Hall had no resident pastor for two years. Father O'Brien visited the mission in May, July and November of 1816, and February, April and August of 1817. On these visits he had forty-nine baptisms. Father Gallitzin was at the settlement on the 14th of October, 1817, and baptized Barbara Miller.

In 1817 Rev. Charles B. Maguire was appointed pastor of Sportsman's Hall. In the baptismal register he wrote as follows: "Ordo baptismalis, sub administratione Patris Caroli Bonaventurae Maguire, Hiberni, ordinis Sancti Francisci Strictioris Observantie, a die susceptæ possessionis hujus Beneficii, nempe Die 27 Novembris 1817."

When Father Maguire arrived, the house, which Father Helbron had left unfinished, had been completed by the congregation and an additional room had been added. Rev. Maguire gave general satisfaction, and during the few years of his pastorate the settlement prospered and increased rapidly. He engaged his brother as farmer, and his sister kept house for him. In Father Fromm's time a log-barn had been erected, but it had now become dilapidated and too small. Father Maguire requested the congregation to build a new

barn for him. He told them that he would remain with them during his lifetime, and that he would go to Europe to collect money with which to build a brick church on the site originally selected by Father Browsers. In consideration of these promises the congregation acceded to his request. A carpenter was engaged and in a short time the barn was raised. As Mr. Higgins, executor of Father Helbron's will, had sold or removed all the personal property of the testator, Father Maguire had to expend a considerable sum of money on stock, farming implements, etc. Later on an unexpected depreciation in farm products caused him to be disappointed in his expectations, and he soon found himself financially embarrassed, although he had the farm and a salary from the congregation besides. In August, 1820, he suddenly resigned his mission leaving the congregation in debt to the extent of \$243.83 for improvements. He visited his brother in December of the same year and on this occasion baptized a few children; his last entry in the baptismal register was made December 10, 1820.

The congregation was much displeased at Father Maguire's action and especially because he had left the colony so heavily in debt. The disposition which Father Browsers had made of Sportsman's Hall had occasioned great difficulties and consequent dissatisfaction in the settlement. In order to prevent a repetition of such difficulties the congregation petitioned the State Legislature to vest the estate in a board of trustees. Father Maguire, who had meanwhile been appointed pastor of St. Patrick's, in Pittsburgh, and whose brother still occupied Sportsman's Hall, got up a counter petition to which a number of Butler county residents and some other friends of Father Maguire attached their signatures. But the following act was passed and signed by the Governor :

"AN ACT OF ASSEMBLY

"to Vest two tracts of land in Westmoreland County in Trustees for the Uses of the last will of the Reverend Theodore Browsers, Deceased—

"Whereas, the Reverend Theodore Browsers, late of Westmoreland County, deceased, by his last will Devised two tracts of land in the

said County to the priests, who should succeed him in the Cure and Pastoral Charge of the Roman Catholick Congregation of the said County in Trust for the uses mentioned in the said will, and it is represented that the said trust has not been faithfully Executed but abused, for Remedy Whereof—

“Section the first Be it Enacted by the senate and house of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby Enacted by the Authority of the same, that two tracts of land situated in Westmoreland County, One Called Sportsman's Hall, and the Other O'Neills Victory, which are mentioned and Described in the last will of the Reverend Theodore Browsers, late of the said County Deceased, be and they hereby are Vested in Denis Connor, Edward Shavin, Frederick Kintz, Conrad Henry, and Henry Coon Trustees of the Roman Catholick Church in Westmoreland County, and their successors, who shall be Duly and Regularly Appointed, according to the Rules of the said Congregation, in trust for the uses mentioned and Declared in the last will and testament of the said Reverend Theodore Browsers, Deceased—

“Approved March the seventh, one thousand Eight hundred and twenty one—

“JOHN GILMORE Speaker of the house of Representatives

“WILLIAM MARKS Junior Speaker of the Senate.

“JOSEPH HEISTER Governor”

The record of Father Maguire's spiritual ministrations is sometimes defective. The following is a résumé of his labors from November 27, 1817, to December 10, 1820:

Year.	BAPTISMS.		Marriages.	Burials.
	Infants.	Adults.		
1817	5	1	1	...
1818	28	2	12	7
1819	41	3	4	11
1820	31	1	.	.

The successor of Father Maguire as pastor at Sportsman's Hall was the Rev. Terence McGinn. He arrived in the beginning of Lent, 1821, and resided for several months at Youngstown, a small village two miles east of the church. Father Maguire still held possession of the estate and his brother continued to occupy the house. When the house was vacated Father McGinn at once took possession of it, engaged his brother as farmer, and vigor-

ously and, for some time at least, successfully protested against any interference on the part of the trustees. He was of a very impulsive character, often very vehement in his language and overbearing in his manners. In consequence of these unhappy traits of character he soon lost the few friends he had made. An unpleasant feeling arose between the congregation and himself. He frequently said Mass at a very early hour, without consulting the convenience of his people. A memorial was drawn up by some of the congregation and sent to the Bishop, from whom they expected to obtain his removal. But the Bishop gave them no answer. During the absence of Bishop Conwell in Rome another determined effort was made to have Father McGirr removed. A petition, embodying a number of scandalous accusations against McGirr, was circulated by a certain Mr. K. and found many subscribers. Father Maguire, who seems to have instigated, or at least encouraged the movement, also affixed his signature. This action called forth the following fierce letter from the gentle Gallitzin :

“ LORETTO, NOV. 23, 1828.

“ *Very Reverend Sir* :—With heartfelt sorrow I find myself compelled to address your Reverence, as a continuance of silence on my part would be criminal. Some years ago the Right Rev. Bishop saw fit to appoint me Vicar General, but having neglected to designate the limits of my jurisdiction, I considered the appointment as nugatory, and did not act under it. However, happening to meet the Bishop in Baltimore, and the subject of my appointment being mentioned at the late Archbishop's, I requested him to state the limit of my jurisdiction; whereupon, in the presence of the Archbishop and of his clergy, viz.: the Rev. Messrs. Whitfield (now Archbishop) Smith and Peese, he replied that my jurisdiction embraced the districts of the Rev. Messrs. McGirr, O'Neill, Heyden, and Rielly. Such being the case I now address your Reverence in my capacity of Vicar General of the above districts.

“ I have learnt from a respectable character in Ebensberg, that your Reverence has been prevailed upon to take an active part in the persecutions carried on by an impious set against the Rev'd Mr. McGirr. It does not belong to me to investigate your motives, which I hope are not revenge and self-interest (as is supposed by some persons) but this much I know, that a terrible woe must fall upon him who will seek or promote the downfall of a brother clergyman. More than thirty-three years spent on the mission have taught me that Catholics will go any

length when animated by a spirit of hatred against their pastors, and had your Reverence been in this country in 1847, it would have raised the hair on your head to have read the horrid Depositions and Certificates fabricated against me, and sent to the Bishop by certain persons well known to you, and among the rest by some of the very same whom I now find arrayed against Rev. T. McGirr. Thanks be to Divine Providence, and to Bishop Carroll's wisdom and penetration, all their hellish plots proved harmless to me, but I am afraid not so to themselves, and I now declare unto your Reverence that with the help of Divine Providence I shall exert all lawful means in my power to render abortive and harmless to Mr. McGirr the machinations of the impious Catholics of Westmoreland district, and now positively release your Reverence from the trouble of interfering directly or indirectly with the Catholics of said district, or from officiating in that district excepting in *articulo mortis* viz, except in the case of a dying person who could not confess in the English language. If your reverence had confined yourself to your own district, and not been so willing to admit the Westmoreland rebels (which I always refused to do) and if you had not been so willing even to officiate for them in Mr. McGirr's district, (which caused your Reverence to meet with an unpleasant refusal and to be insulted) the rebellion never would have ripened to maturity or assumed so horrid a shape.

"I remain respectfully

"Yr hble servt

"DEMETRIUS A. GALLITZIN.

"*Parish priest of Loretto and V. G.*"

The petition was sent to Father Matthews, administrator of the diocese during the absence of the Bishop. Father Matthews appointed Father Maguire to investigate the conduct of Father McGirr and enjoined upon the latter to abide by the judgment of the former. This again excited the indignation of Father Gallitzin. In his official capacity as vicar general he wrote to Rev. Maguire protesting against his appointment as judge in the case. He also wrote a letter to Rev. Matthews, respectful indeed, but replete with holy indignation and profound sorrow. In it he says of Mr. K., who procured the signatures to the petition against Rev. McGirr, "That impious freemason, Mr. K., who is no Catholic no matter how many signs of Catholicity he may have exhibited at Washington. . . . Did you know Very Rev. Sir, that this detestable man traveled about from door to door, even a distance of many miles and *carapaces* on purpose to make persons swear

against Mr. McGirr, which besides being most infamous in itself, was a notorious breach of the law which he is sworn to support?" The vigorous efforts of Father Gallitzin may have prolonged Father McGirr's stay at Sportsman's Hall, but in the Autumn of 1830 he was removed. He spent several years with Father Gallitzin and died at Cameron's Bottom in 1856. His remains were laid to rest in the cemetery at Ebensburg.

It is to be regretted that Father McGirr failed to keep a careful record of his labors at Sportsman's Hall. The record he has left is evidently very defective as frequently entire pages were left blank. He left no records of deaths or burials, none of mixed marriages, and none of baptisms of adults. The following résumé drawn from his fragmentary entries will therefore not be of much value. The first entry was made on the 8th of March, 1821, the last on the 10th of May, 1830.

	Baptisms.		Marriages.
1821	30	. . . . .	2
1822	25	. . . . .	10
1823	14	. . . . .	—
1824	10	. . . . .	7
1825	9	. . . . .	—
1826	3	. . . . .	2
1827	3	. . . . .	3
1828 . . . . .	—	. . . . .	—
1829	4	. . . . .	11
1830 . . . . .	—	. . . . .	5

The action of the Legislature vesting the estate of Father Browsers in a board of trustees may have been justified at the time by the unhappy condition of affairs at Sportsman's Hall, but in course of time it proved very mischievous. The trustees soon began to arrogate to themselves, rights which it was never intended they should possess. They began to consider the estates as property of the congregation and held themselves responsible to the congregation alone for their actions. They rented the farm to whom they pleased and disposed of the emolu-

ments growing out of the estate. They agitated against their pastor whose protest was not heeded. How arrogantly and arbitrarily they acted may be inferred from the following extracts of the minutes of their meetings.

Aug. 29, 1825. "Resolved that it is illegal, for the clergyman or present incumbent, for the time being, to superintend at any Election for Trustees, and that in case of such illegal interference the old Trustees shall continue to act for the ensuing year."

"Resolved that no Relatives of the present Clergyman by marriage or otherwise or of any other person or persons living on the plantations belonging to the said Congregation, shall be considered Eligible to serve or to be Elected a Trustee for the said Congregation."

Oct. 12, 1826. "Resolved that Henry Coon and Edward Shinlin be authorized to demand from Rev. Terance McGill all the personal property he has received from the Catholick Congregation. Immediately adopted."

Sept. 4, 1830. "Resolved that Denis Connor Esq. and John Rhey be appointed a committee to apply to the Rt. Rev. Francis P. Kenrick, Bishop of Aratla and Coadutor of Philadelphia, on his arrival in this Neighborhood for to use every honorable means, in Removing Our present Clergyman the Rev. Mr. McGirr and supply our Congregation in Westernland County with another Clergyman in his place."

These resolutions, and many others of similar import, show that the trustees wished not only to have the management of the estate, but that they also arrogated to themselves the right of managing their pastor.

In 1830 Bishop Kenrick appointed Rev. James A. Stillinger pastor of Sportsman's Hall. Stillinger was a native of Baltimore Md.; he was educated at Mt. St. Mary's, Emmetsburg, and ordained by Archbishop Whitefield, February 28, 1830. He arrived at Sportsman's Hall and took charge of the congregation on the 25th of November, 1830. He was a man of commanding presence; he "was prudent and gentle, but possessing with all a degree of firmness that enabled him to maintain his position with dignity and pass safely through trying circumstances. A more suitable person could not have been found. At the time of his arrival the trustees had all in their own hands, and evinced a disposition not only to manage the temporalities with a degree of self-will that too often characterizes

that class of persons, but wished to control the pastor to an extent that would deprive him of the freedom of action necessary for one in his exalted position." Father Stillinger at once took a firm stand against all encroachments upon his rights by the trustees. He insisted that all interference in the management of the estate of Father Browers should forthwith be discontinued. Fortunately he was earnestly supported in the position he had taken by Bishop Kenrick, who paid his first visit to Sportsman's Hall in August, 1831. On this occasion he corrected the erroneous notions of the congregation regarding the property and instructed the people in their duties towards their pastor. The following is a copy of the instruction :

" Bishop Kenrick having gratified the Congregation of Sportsman's Hall, in providing them with an excellent Pastor; expects that the Congregation will on their part, respect the Pastor's rights and leave the property entirely under his management—

" It was originally purchased, not by the Congn. or with their Money, but with the money of the Revd Mr. Browers ; who bequeathed it to the Catholick Pastor for support. The Will of the dying Man, should be sacredly regarded; In extraordinary circumstances, the Legislature Created a corporate Body, to protect the Pastor's rights, by preserving the Farm from devastation during the Vacancy of the Pastorship; but these circumstances being changed, it does not appear Just. or conscientious to use, a Charter obtained in that emergency, particularly as its use, would defeat the disposition of the Will. the dying Man meant to leave his successors in the Pastorship, an honourable and independent Maintenance, subject to no Control. The Congregation has therefore no right to interfere, under any pretext. since the property is not theirs. As several Congregations are now destitute of a Pastor who, if sent to them would be left free of all Lay interference, the Bishop cannot consent to oblige the Rev. Mr. Stillinger to remain in the Sportsman's Hall Congregation, should the Management of his property be denied him. Rev. Mr. Stillinger will consent to suffer the present Occupants to remain during the Term for which they rent the Farms, provided the Trustees forthwith cease from all interference, and leave him to manage his affairs by himself or by such persons as he may appoint. August 24th 1831."

The instruction was received by the congregation with respectful submission, and at a subsequent meeting it was formally accepted as " the criterion to be guided by." At

a meeting of the congregation held on the 28th of May, 1832, the following action was unanimously taken :

"We the undersigned Trustees having duly called the Congregation on the day appointed to hold an election for Trustees, it was decided by the following votes sixty-six that there should be no more elections for the future for trustees—but that all should be done by the appointment of the Bishop and the Pastor.

" JACOB COON,
 " GEORGE MILLER,
 " CONRAD HENRY,
 " JOHN ROGERS,
Trustees."

Then follow sixty-six signatures.

Since the adjustment of these difficulties fifty-eight years have elapsed, during which time the relations between the pastor and the congregation have been most pleasant and cordial. When Father Stillinger had secured for himself the requisite liberty of action by not submitting to the dictation of the trustees, he soon gained the confidence and goodwill of his people. In 1833 he began the building of a brick church and pastoral residence. The contract for the church was let for \$6,600, whilst the residence was to cost \$2,600, making a total of \$9,200. Of this sum \$4,200 were at once subscribed by the congregation, and when the buildings were completed in 1835 there remained a debt of \$4,973.27½, for the payment of which the congregation gave security. The church was dedicated by Bishop Kenrick, July 16, 1835, and as the Bishop was accustomed to name the churches, which he dedicated after the saint, whose feast was celebrated on that day, the church was placed under the patronage of St. Vincent of Paul. Since then "Sportsman's Hall" has been known as "St. Vincent's."

It was soon found that the builders, in whom Father Stillinger had placed full confidence, had not done their work well. The foundation walls began to give way and many other serious defects were noticeable in the construction of the buildings. Some repairs were made, but the work remained unsatisfactory. A balance

of about \$1,400.00, which was still due to the builders, was withheld for damages. The builders brought suit to compel payment, but in August, 1843, the jury found a verdict in favor of the congregation.

Father Stillinger remained pastor of St. Vincent's till November, 1844, when he moved to Blairsville, Indiana County, where he died on September 18, 1873.

It would carry us far beyond the limits of this article were we to detail the indefatigable and successful labors of Father Stillinger at Sportsman's Hall and vicinity. It is hoped that some careful historian will properly record the noble deeds of Father Stillinger and thereby assign him his proper place upon the pages of Catholic history during his priestly career of forty-three years in the missions of western Pennsylvania.

The successor of Father Stillinger as pastor of St. Vincent's was Rev. Michael Gallagher. His pastorate extended to October 21, 1846. On that day Bishop O'Connor of Pittsburgh was at St. Vincent's and wrote the following document :

"To all whom it may concern. We do hereby appoint the Reverend Boniface Wimmer, O. S. B., pastor of the Roman Catholic Congregation, worshipping at St. Vincent's Church, Unity township, Westmoreland County, vacant by the resignation of the Rev. M. Gallagher, and we confer upon said Rev. B. Wimmer all rights and privileges appertaining to said office of pastor of said Congregation, this appointment to hold good until revoked by us or our Successor or until a new appointment.

"Given at St. Vincent's on this twenty-first day of October A. D. MDCCCXLVI.

"M. O'CONNOR,
"Bp. Pittsburg."

With the date of this document a new epoch begins in the history of St. Vincent's congregation, and with it we close this article on Sportsman's Hall.

BIOGRAPHICAL SKETCH

OF

RT. REV. ARCH-ABBOT WIMMER, O. S. B., D. D.

PATRIARCH OF THE

American Cassinese Benedictines.

[By Sebastian J. Wimmer, M. D. Read by title before the American Catholic Historical Society.]

In every age, and among all nations, the Catholic Church has paid grateful homage to men of exalted worth and piety. Her scroll, whose ample face bears the record of the lasting homage paid by her to the memory of her shining stars, will ever be conspicuous, that the world, gazing thereon, may learn to value and appreciate the lessons taught by men whose lives were impregnated with naught but good. Among those who have been prominent in the Church within the past few years, whose lives should be recorded with especial reference to their value as examples worthy of imitation and praise, none can be more honorably mentioned than the subject of this memoir.

Boniface Wimmer was a man of unexceptional and irreproachable character. The value of the example he left—a precious legacy—in his religious and social intercourse with his brethren and the world at large, will, we may well believe, ever remain green in the hearts of the countless recipients of a benevolence unexceptionally great. His was a life full of trial, hardship and suffering, surrounded by almost insuperable obstacles; yet, having overcome them all, he succeeded in elevating himself to the



Right Rev. Boniface Wimmer, O. S. B., D. D.

very front rank as a citizen, philanthropist, scholar and prelate. His life was constantly entwined about the religious and temporal interests of thousands of now grateful souls, and that which he finally attained was the reward accorded for the herculean efforts he displayed in devoting himself to the education and enlightenment of youth. Many indeed are now reaping the harvest of his arduous labors. Yes, many can now attest to his sterling qualities, courageous character, and persevering efforts, which have enabled them to cultivate and ennoble their intellects, improve their otherwise handicapped opportunities for success, and descry the hitherto unseen goal, now to be reached by a path paved by his heroism—a path along which they were encouraged by mottoes designating perseverance and reward as the only means of accomplishing the one object sought—the haven of rest, happiness and consolation, the true Church of God!

Boniface Wimmer was the great representative of the Benedictine Order in this country; for his devotedness, and unswerving and fearless championship of its cause were boundless. For it he prayed and preached, for it he lived labored and died: nothing, indeed, could well exceed his zeal for the glory of God's house; in the language of the sacred writer, it hath "eaten him up."

Boniface Wimmer was admirably adapted by physical and intellectual organization for the task before him. A heart of noble and honest impulses and a diligence which never wearies are the qualities which, when concentrated in the same individual, constitute the true type of man. Seldom as does such a character appear, the Catholic Church can well be proud of her glorious galaxy of worthy self-sacrificing men, among whom the lamented Arch-Abbot Wimmer was a shining star—a beacon light.

The Arch-Abbot's life was one continual prayer to God for assistance to enable him to overcome the many obstacles in his path of duty; and first among his trials came the relinquishing of that dearest and most tender of human ties, which the adoption of and constant fidelity to his

holy vocation required—separation from home and loving friends. Interests, too, which would have smoothed the wrinkles of his future life were abandoned, and with naught but a heart full of hope and promise, with nerves that danger only strung to keener tension, with an intellect and will that bent but to the commands of the Almighty, he set out for the new fields where unlooked for triumphs sought and found him in the end. He lived to see churches and monasteries spring up as if by magic; schools, academies and colleges multiply; and charitable and religious institutions arise and flourish, in wilds which his efforts caused to bloom like the rose. He occupied a pre-eminent place in the minds of the clergy and laity at large, for his acts of kindness and charity embraced all races, religions and conditions of life, and knew no limits. His industry had become as essential a part of himself as the beating of his heart, and he possessed in a wonderful degree the faculty of inspiring others with his own enthusiastic love of work.

Rev. Dom Boniface Wimmer, Patriarch and General of the American Cassinese Benedictines, was born at Thalmassing, in Bavaria, January 14, 1809, and received in baptism the name of Sebastian. Being an exceedingly bright boy, his good parents afforded him every opportunity for gaining knowledge, and with that in view, he was sent at an early age to Ratisbon, for the purpose of securing a classical education. After eight years of successful study he completed the academic course *cum laude*, and in 1827 matriculated at the University of Munich with the intention of studying for the legal profession. Soon afterward, however, discovering that it was not to be his chosen vocation, he entered the seminary at Ratisbon, where he soon finished the studies prescribed. On the 31st of July, 1831, the feast day of the great Spanish Saint, Ignatius Loyola, he was ordained a priest of God. The following year he determined to become a Benedictine monk, and he was amongst the first to enter the monastery of Saint Michael, at Metten, after its restoration in

1832. His companions were Leonard Gregor von Scherr, afterwards the Prince Archbishop of Munich; Anton Liez, afterwards Abbot at Schwerin; William Sultzbeck, afterwards the first Prior at Weltenburg, and Joseph Bacherl. These four have all gone to share their reward in company with their former associate, the saintly Arch-Abbot. The monastery spoken of, in common with several others of which Saint Stephan's, at Augsburg, was conspicuous, was suppressed in the early part of the present century, and all the property and valuables confiscated; but King Louis the First reinstated them, and finally, by entirely restoring them to their former usefulness and independence, made them secure against future assault. When our young priest entered the abbey at Metten, he changed his baptismal name of Sebastian to that of Boniface, in tribute to the great saint whose counterpart he has since become in the United States. From 1833 to 1836 he performed the offices of priest and professor at Edenstetten, being, in 1840, promoted to a professorship in the Louis Gymnasium at Munich.

But, like Saint Benedict of old, he felt within him a burning desire, calling him to a higher office, and following the dictates of conscience, he determined to become a missionary priest and embark for wider fields. To the New World he therefore turned his eyes, where his energy and zeal would have a larger scope than in the circumscribed district of Bavaria.

When Father Boniface proposed to go to the United States as a missionary, in 1846, his project met with but little encouragement in Germany, but his plan having been determined upon by him, he was not to be so easily dissuaded, and his reasoning soon afterwards secured for him many staunch and influential friends, to whose substantial aid and encouragement much of the subsequent success of the undertaking is due. King Louis the First, of Bavaria, hearing of Father Boniface's proposition, became enthusiastic about it, and having extended a hearty

invitation to the father and his few followers to call upon him, he gave them a welcome most gracious and kind. He congratulated them for promoting the good cause, the propagation of the faith in the new land, and in conjunction with the people of Munich supplied the little band with an outfit suitable to their labors. Six thousand *gulden* were donated by the Louis Mission of Munich, and five hundred more were added by the venerable Prince-Bishop of Munich, Augustus Reisach.*

The Benedictine Order was established in Germany from England; it was the great working Order which did so much good in that country, and this inspired Father Boniface with a zeal to extend its influence to America. He desired to establish a Benedictine monastery in the New World for the education of young men for the priesthood. Reverend Henry Lemke, of Carrolltown, Pennsylvania, was in Germany at the time, and Father Boniface sought an interview with him. Father Lemke offered him his farm of some four hundred acres at Carrolltown, which Father Boniface immediately accepted. He opened communication with Bishop O'Connor, of Pittsburgh, and offered himself to his diocese. Encouraged by such recognition and generous aid, he at once chose his companions, none of whom had yet been raised to the dignity of the priesthood. On the morning of July 25, 1846, they assembled in the church of St. Michael, in Munich, to assist at the Holy Sacrifice of the Mass and to receive the Holy Eucharist from the hands of the venerable Archbishop of that city. They then departed for Rotterdam, whence they took a steamer to Havre; and from there they "set sail" for New York, on the 16th of September. They remained in New York for three days, and then started for Carrolltown, Pennsylvania. It was not until the 34th that they reached their destination, owing to the primitive modes of travel.

* Landing's "History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny."

Father Boniface brought with him letters from several of the nobility to Rev. Father Lemke. He remained at Carrolltown some time, but the mountainous character of the land did not suit him, it being unadapted to farming purposes. From Cambria county he went to Pittsburgh, where he was most courteously received by Bishop Michael O'Connor, who proposed that he should locate his colony on the church lands in Westmoreland county, some thirty-eight miles east of Pittsburgh, where other tracts at the base of Chestnut Ridge, fertile and suitable for a monastery, could be readily purchased. Greatly pleased with the Bishop's proposition, he accepted the offer, and returned to Carrolltown to consult with the members of his little band, who anxiously awaited him, and were highly gratified with their superior's project.

On the 15th of October, 1846, the little colony set out for the seat of their future labors. After a few days' travel they arrived at their future home, and took formal possession. Having perfected their title to the lands, the superior and his brethren immediately set to work. They taught school and worked in the fields by turns, Father Boniface himself assisting. It may be well to mention here that the site upon which the good monks located was the cradle of Catholicity in western Pennsylvania, the property which the Rev. Theodore Browsers, a native of Holland, and a member of the Minorite order, had purchased in 1790 from Joseph Hunter, and which had in 1835 undergone a change of name from "Sportsman's Hall" to St. Vincent's.

Upon his arrival at St. Vincent's Father Boniface found a church, which had been erected some twelve years before;* and near it a two story brick house, built about the same time, which was in the possession of the Sisters of Mercy. In addition to these buildings there was a small one-story school-house built of brick and divided by a partition into two rooms, and a log cabin. The land was

* St. Vincenz in Pennsylvania.

good, and there being three hundred and fifteen acres of it, there was ample opportunity for the colony to labor "with a will," which they did; and the good work prospered.

Father Boniface soon gathered around him many followers and admirers, who, becoming imbued with the noble spirit of their superior, cheerfully shared his toils. Success rewarded their efforts far beyond their fondest hopes. They worked day and night, praying, teaching, farming the land that was tillable and preparing that which was not; in short, doing everything that could tempt success, and success came, not only in worldly advancement, but in doing the work of the Lord.

On the 24th day of October, 1846, Father Boniface gave the religious habit to the members of his little band, who previously were merely candidates for admission to the Order. From this time the *rules* were enforced, and the Benedictine Order celebrates the date as the day of its establishment in this country.

After Father Boniface and his colony became fairly established at St. Vincent's, Bishop O'Connor, knowing that a debt of three thousand dollars hung over the property (including O'Neil's Victory, latterly called the "Seven-mile Farm," which comprised some hundred and sixty-five acres), called the congregation together for the purpose of informing them that it was the desire of Father Boniface to establish a priory in their midst. This seemed to please the people greatly, and they lent their aid in raising the money to pay off the debt, which was soon accomplished.

During the time that the Sisters of Mercy continued to reside at St. Vincent's, prior to moving into their new home at Saint Xavier's, the school-house already referred to was the abode of the superior and his companions. This building, although new, was not plastered, nor was the roof completed. With the floor of the attic for a bed, the brethren here rested after their day's work. In the main part of the building there was a large room which

served alike the purposes of chapter-room, kitchen and refectory.

Such was the beginning of what stands forth to-day in its grandeur and glory as the Benedictine Order in North America! From this little seed, sown in Westmoreland county, Pennsylvania, has sprung an abbey, seminary and college that can now accommodate hundreds of monks and students, and from the parent tree many shoots have been transplanted into other States of the Union, where they have developed into equally prosperous institutions.

On the 7th of March, 1847, Frater Martin Geyerstanger, O. S. B., was ordained a priest, being the first Benedictine to be raised to that sacred office in North America. On May 14, of the same year, the Sisters of Mercy moved into their new buildings at Saint Xavier's, and Father Boniface and his community took possession of the house which the Sisters had until then occupied, thus securing much more commodious quarters.

Soon after this the superior extended his ministrations to other places, notably Saltzburg and Indiana, Pennsylvania, the latter place being made a priory. Subsequently a priory was likewise established at Saint Mary's, Elk county, Pennsylvania. By thus early instituting these branch houses Father Boniface gave evidence of the enterprising spirit which so admirably fitted him for the great work upon which he had entered. But notwithstanding his arduous labors, he was somewhat handicapped by the extreme poverty of the community, for improvements, such as new buildings, were badly needed. New members, both from America and Europe, were added to the Order, necessitating more house-room. Persevering effort, however, overcame all obstacles, and every need was supplied in time.

The Bishop, in an instrument dated February 15, 1848, transferred all of the "church property" at St. Vincent's to the Benedictine Order in perpetuity. Pope Pius IX created Saint Vincent's an independent monastery shortly after this.

On September 29, 1848, a large addition to the building was commenced, and about the same time a seminary was inaugurated. On the 20th of April, 1849, three of the students who had been the superior's companions from Germany were promoted to Holy Orders. At the end of this year the community consisted of eight priests, seven clerics and twenty-six lay-brothers. About this time some two hundred and ninety-three acres more land was purchased, situated on the Chestnut Ridge, about eight miles southeast of the priory, it being very valuable on account of the timber with which it was covered.

In 1851 Father Boniface paid a visit to Germany and after a short stay returned well supplied with funds with which he was enabled to further the great work he had undertaken.

In order to give the community legal standing a charter was obtained from the State Legislature on May 10, 1853, under the corporate title of the Benedictine Society of Westmoreland county. The Papal Nuncio, Cardinal Bedini, visited the priory in December of the same year, and elevated some of the members of the Order to the priesthood.

In 1854, St. Vincent's had ninety students, and as more room was required for their accommodation, additional buildings were erected. In order to make the community more independent, a saw-mill and a flour-mill were likewise built, and a purchase was made of two hundred and five acres more land.

In 1855 Father Boniface again visited Rome, to lay the affairs of the Order before the Pope. During this visit he succeeded in having St. Vincent's raised to the dignity of an abbey: and he himself was appointed mitred abbot, without any voucher or previous election. The brief of the Holy Father declaring St. Vincent's an abbey was dated August 22, and that declaring Father Wimmer abbot was dated September 17th. Abbot Wimmer was the second mitred abbot in the United States, Right Rev. Abbot Euthymius, of the Abbey of our Lady of La Trappe, Kentucky, being the first.

The rapidity of growth of the Benedictine Order in the United States will be best illustrated by reviewing its forces at this time, nine years after its introduction. It now had twenty priests at the following places : three at Carrolltown ; two at St. Mary's, Elk county ; two at St. Severin's, Clarion county ; two at Butler ; one at Indiana, and ten at St. Vincent's Abbey. Besides, there were fifteen clerics, twenty-two novices, seven scholastics, and one hundred and twelve lay-brothers—in all one hundred and seventy-six souls.

On May 10, 1856, Abbot Wimmer, at the suggestion of Bishop Joseph Cretin, of St. Paul, Minnesota, sent some priests to that far-off Territory, and in the following year they opened a school for the Indians. This was the beginning of the now renowned Abbey and University of St. John, situated in Stearns county. A charter was granted to the institution March 6, 1857.

St. Vincent's in the meantime became, both in regard to the abbey and the college, an almost perfect organization. In 1864 a printing establishment was put up and equipped. Soon thereafter a photograph gallery was established; next a tannery was built; and in 1878 an immense brick barn was erected, it being one of the largest and finest in the State. Many other needful acquisitions were made, such as an apothecary shop and a book bindery. Many of the lay brothers were skilled workmen, such as carpenters, masons, blacksmiths, millers and bakers, and by their co-operation under a wise head St. Vincent's became a little world in itself.

In 1865 the Abbot again visited the Holy Father, who received him kindly, and, being well pleased with the progress made by the Benedictine Order in North America under his supervision, appointed him General or President of all the monasteries of the Order in the United States, an honor to be dissolved only by death. During this visit the Abbot also made arrangements for the establishment of a house at Rome, where students might be educated for professorships at St. Vincent's. This house is

still in existence, having the Rev. Doctor Adelbert Müller, O. S. B., as superior.

By an Apostolic Brief of August 3, 1866, the priory near St. Cloud, Minnesota, was promoted to an abbey, with the Rt. Rev. Rupert Seidenbusch, O. S. B., afterwards bishop of St. Cloud, as first abbot. Abbot Seidenbusch was succeeded by Rt. Rev. Alexius Edelbrock, O. S. B., as abbot. The missionary work among the Indians done by the Benedictine Fathers of the Abbey of St. John, Minnesota, has gained for them a name which time cannot efface. Some years ago the then United States Indian agent, Hon. Major C. A. Ruffee, paid the Order the following tribute: "By means of its school and church the Order of St. Benedict has thus far exercised a very beneficial influence on the Chippewa Indians, and it is worthy of the respect and the good will of all classes of society on the said reservation. As the said Order has never, to the best of my knowledge, received any aid from the Government, and as it is at present (1883) constructing buildings of great value toward civilizing the Indians located on this reservation, I deem it my duty to encourage the said Order of St. Benedict in its noble work and exalted mission."

In 1869 the Arch-Abbot again visited the Holy City and his native country. He was present at the Vatican Council, which convened in Rome at that time.

The career of Saint Vincent's Seminary and College has been equally prosperous with that of the Abbey. The faculty, after great opposition, finally, on April 20, 1871, obtained a charter from the Pennsylvania Legislature, which enables them to confer degrees.

The mother-house itself being perfectly equipped and well organized, the Arch-Abbot turned his attention to the South and West, and in the years 1876 and 1877 established colonies in the States of North Carolina, Georgia, Alabama, Louisiana, and later in Southern Illinois and Colorado.

At present flourishing abbeys are located in Newark, New Jersey, with the Rt. Rev. Hilary Pfieangle,

D. D., as abbot (the Rt. Rev. Dr. James Zilliox having been the first abbot); in North Carolina, with Rt. Rev. Bishop Haid, D. D., as abbot; in Atchison, Kansas, with the Rt. Rev. Innocent Wolf, D. D., as abbot, and in Minnesota, with Rt. Rev. Alexius Edelbrock, as abbot.

Priories are in existence at Allegheny City, Pennsylvania; Erie, Pennsylvania; Carrolltown, Pennsylvania; St. Mary's, Pennsylvania; Chicago, Illinois; St. Paul and St. Cloud, Minnesota, and in various other States, even to California. In Georgia, Arch-Abbot Wimmer erected, on Skidaway Island, near Savannah, a school for the purpose of educating colored children in agricultural pursuits and the various trades. In Savannah, Georgia, a school was opened by the Order for the colored people, and its growth has been marvelous.

Over six hundred priests have completed their education at Saint Vincent's Abbey, and the number of parishioners under the care of the Benedictines in the United States is nearly fifty thousand.

Thus, after years of many trials, this venerable prelate lived to see the great progress made in the propagation of Catholicity to which his own arduous labors so largely contributed. On the first day of August, 1881, he celebrated his golden jubilee as a priest, and it may be of interest to relate some of the incidents associated with this auspicious occasion. There were present the following prelates:—Rt. Rev. Bishops Tuigg, of Pittsburgh; Louis Fink, O. S. B., of Leavenworth, Kansas; Rupert Seidenbusch, O. S. B., of Northern Minnesota; M. Marty, O. S. B., of Dakota; and Rt. Rev. Abbots Alexius Edelbrock, O. S. B., of Minnesota; Innocent Wolf, D. D., O. S. B., of Kansas; Frowin Conrad, O. S. B., of Conception, Missouri; and Fintan, O. S. B., of Indiana.

A great number of secular and regular clergy from all parts of the globe, and all the Reverend Fathers of the Benedictine Order from every State, who could possibly attend, assembled on that day to congratulate the vener-

able Abbot upon the stupendous work done, directly and indirectly, through his agency. Telegrams and letters of congratulation from prelates, superiors of religious communities, from the old and the new world, poured in constantly as tokens of regard and respect. St. Vincent's was appropriately decorated for the joyous occasion, and the solemnity was inaugurated, on the day preceding the feast, by the Rt. Rev. Frowin Conrad, O. S. B., abbot of Conception, Missouri, assisted by the reverend secular and regular clergy, celebrating solemn pontifical vespers. After vespers the venerable jubilar was escorted to the great chapter-room of the Abbey, where he received the congratulations of prelates and clergy. Then a former student of St. Vincent's, the Catholic poet, Rev. Father Hunt, read an appropriate original poem which he dedicated to the Rt. Rev. Abbot. Next, Abbot Alexius, of Minnesota, voiced the sentiments of the members of the Order throughout the country, in a neat little speech, to which the venerable Prelate briefly responded, touching upon the labors of his life, depicting the hardships during the period of fifty years of his priesthood, and especially of the twenty-six of his abbacy, thanking God for all the graces and blessings He had so benignly bestowed upon him, and on the great work he had undertaken for His honor and glory, especially in this country, which in the beginning had been similar to a grain of seed, and now had become a large tree through His blessing. After commending himself in his old days to the prayers of all, he urged them to persevere in the good work with the true real and genuine spirit of the Holy Father Saint Benedict.

On the feast day proper great throngs of people from far and near hastened to the Abbey, so that its spacious halls were densely filled with guests. At ten o'clock in the morning the musical chime of the church bells announced the time for the great event of the day, the solemn Pontifical Mass. A grand procession, headed by the St. Vincent Silver Cornet band (an organization

consisting of monks) and composed of several hundred religious and secular clergymen, followed by the Rt. Rev. Abbots and their attendants; and the Rt. Rev. Bishops and their assistants, all in full pontificals, conducted the venerable Abbot to the church, where he celebrated the Solemn Pontifical Mass. After the Gospel, the Rt. Rev. Bishop Marty, O.S.B., of Dakota, ascended the pulpit, and in glowing terms expatiated upon the noble deeds of the saintly Abbot, and pointed out that it was the Rt. Rev. Boniface Wimmer who induced the Abbot of Einsiedeln, Switzerland, to send his Swiss Benedictines to America. He assigned the Rt. Rev. Abbot a prominent pedestal in the temple of fame which American Catholic history will some day build to the honor of those Catholic heroes who planted the faith in America.

With the solemn ceremonies ended an ever memorable occasion, an event made historic, as it recounted the work of a great and good man.

On December 29, 1883, the fiftieth anniversary of the monastic profession of the Rt. Rev. Abbot, the present Pontiff, Leo XIII., created him Arch-Abbot, as a mark of his appreciation for his almost forty years of successful labor in the United States. Again, on this occasion, St. Vincent's was visited by prelates, clergymen and laity from all quarters.

Arch-Abbot Wimmer was not only a great prelate, but a great man,—one who left a mark upon the age in which he lived never to be erased, for from the little seed which took deep root years ago the results of his work now stand out in bold relief.

The great Prelate's last survey of his religious family showed three bishops, six abbots, about two hundred or more priests, eighty-nine clerics, many novices, hundreds of *scholastics* and students, and over two hundred and seventy lay-brothers—the outcome of his bold venture with a few companions in 1846.

His many children in religion are scattered throughout this country and Europe. In the United States we find

them from the Atlantic to the Pacific ; from the " frigid " Minnesota to the " sunny " Georgia, Alabama, Louisiana and the Carolinas, thus eliciting the praises of countless multitudes of now grateful souls.

The death of Arch-Abbot Wimmer, which occurred at ten o'clock on the morning of the eighth day of December, 1887,—the feast-day of the Immaculate Conception of the Blessed Virgin Mary,—was preceded by a painful and protracted illness. It was generally known that he was seriously, though it was hoped not dangerously, ill for some weeks, but when the fact of his demise was announced in the parish church connected with the Abbey, by the pastor, the Rev. Father Bede Hipelius, O. S. B., in subdued and sorrow-stricken accents to the congregation assembled, it fell upon their ears with a shock like that of a thunderbolt, creating the most profound sensation and grief. It was my sad but good fortune to see this holy man pass away fortified by all the last rites of the Church he so assiduously labored for and defended.

The funeral ceremonies took place in the parish church of St. Vincent's Abbey, on the 13th of December, 1887. The church was everywhere clothed in emblems of woe ; the walls and altars were hidden with black broadcloth hangings, relieved by white merino. The abbatial chair in which the Arch-Abbot so often sat, and which in ordinary times was grand to behold, excited as much melancholy interest as the catafalque itself. It was magnificently draped in mourning. The altar was divested of the white and gold which gleamed and glittered there in other days ; there was no lace, embroideries nor flowers ; no graceful vases nor massive candelabras. Folds of black cloth concealed the magnificence of the altars, only adding the more in presenting to the multitude the last impressive lesson, which teaches man the majesty of death ! Wherever the eye turned it rested on the emblems of mourning.

In front of the main altar, outside the altar rails, stood the catafalque on which rested the mortal remains of the Patri-

arch of American Benedictines. Large silver candlesticks with lighted candles surrounded the catafalque. Here lay the one object towards which all hearts tended and all eyes turned, the illustrious dead, clothed in full pontificals. The mitred head was raised a little as if preaching with those pale, voiceless lips a grander and more solemn sermon than even he had ever uttered before. The hands, on which the episcopal ring still glittered, reposed upon the Prelate's breast and were covered by white gloves, and on his feet were stockings and purple slippers. Thus during the entire ceremonies he lay, his features so natural and life-like. At the head of the casket rested a floral cross, the emblem of love and affection from the Sisters of Charity at Greensburg; and a beautiful pillow of flowers as a similar token was sent by the Sisters of Mercy from St. Xavier's Convent, near the Abbey.

Shortly before the funeral services were commenced, the reverend clergy entered the church and took their places outside the altar rails; the bishops and abbots and their attendants entered from the vestry and took their places within the sanctuary.

The office for the dead commenced at 9 o'clock, all the bishops, abbots and priests participating. Immediately at its close the Solemn Pontifical Requiem was celebrated, Bishop Phelan, of Pittsburgh, officiating as celebrant; Very Rev. Aloysius M. Blakely, C. P., Superior of the Passionist monastery, Louisville, Ky., as deacon; Rev. Father Kaufmann, of Allegheny City, as sub-deacon; Very Rev. Prior Michael Hofmayer, O. S. B., as assistant priest; Rev. Augustus Schneider, O. S. B., as master of ceremonies. The following prelates were present in the sanctuary:—Rt. Rev. Dr. O'Hara, Bishop of Scranton, Pa.; Rt. Rev. Dr. Mullen, Bishop of Erie, Pa.; Rt. Rev. Dr. Rademacher, Bishop of Nashville, Tenn.; Rt. Rev. Dr. Phelan, Bishop of Pittsburgh; Rt. Rev. Dr. Maes, Bishop of Covington, Ky.; Rt. Rev. Dr. Haid, O. S. B., Vicar Apostolic of North Carolina; Rt. Rev. Dr. Alexius Edelbrock, O. S. B., of Minnesota; Rt. Rev. Dr. I. Wolf,

O. S. B., of Kansas; Rt. Rev. Dr. H. Piraengle, O. S. B., of New Jersey; Rt. Rev. Fintan, O. S. B., of Indiana; Rt. Rev. F. Conrad, O. S. B., of Missouri.

At the conclusion of the Mass, the Rt. Rev. Dr. O'Hara, of Scranton, ascended the altar and delivered a most eloquent eulogy, dwelling upon the greatness and worth of the work accomplished by the good Arch-Abbot, delineating in the most choice language the love of faith, work and purity, gems which constantly sparkled in that beautiful life which was now drawn to a close. He characterized the Arch-Abbot as one of the greatest philanthropists of the age; he said of him that he never spoke an unkind or unloving word, even to the humblest person that came within his influence. Ah! that which made his life so beautiful in the eyes of man and God was its perfectness, for his life was a true reflection of God's loveliness!

The funeral discourse, which lasted over an hour, produced a visible effect upon all present; many of its allusions melted numbers to tears. Immediately after the sermon had been delivered the solemn and impressive ceremony of the absolution commenced. It was performed in the following order:

1. Acolytes, with lighted candles.
2. Acolytes, with censer, etc., and holy water.
3. The sub-deacon, carrying the cross.
4. The deacon, and the assistant priest.
5. Bishops Phelan, Mullen, O'Hara, Maes and Rademacher.

Bishop Phelan, on reaching the catafalque, stopped at the head; Bishop Mullen sat at the left head corner, and Bishop O'Hara at the right head corner; Bishop Maes sat at the right foot corner, and Bishop Rademacher, at the left foot corner. Each of the five bishops gave the absolution of the body.

At last all was over, and the pall-bearers, six clergymen, members of the Order, placed the casket on their shoulders, and while the solemn funeral march of Chopin was performed, the procession moved slowly through the church, those remaining in the pews stood gazing mourn-

fully, for the last time, upon all that remained of the much beloved Arch-Abbot. The scene can never be forgotten, for the sad and quiet solemnity of it struck the vast congregation with intense sorrow and awe, as they realized that the arch-abbot was being borne, calm and peaceful in the eternal sleep of death, to that resting-place where trouble and sorrow are not, and "that the place that knew him once shall know him again no more forever."

The procession moved out of the church in the following order to the vault in which the remains of Rev. Theodore Brouwers repose :

1. Cross-bearer and two acolytes.
2. Students of St. Vincent's College.
3. Scholastics of the abbey.
4. Lay-Brothers.
5. Seminarians in cassocks.
6. Benedictine clerics, in habit or cuculla.
7. Benedictine priests, in habit or cuculla.
8. Priests of various Orders in their habits.
9. Singers and musicians.
10. Secular priests.
11. Abbots and bishops.
12. Officiator and assistants.
13. The hearse (accompanied by six capitulars bearing lighted candles).
14. Eight brothers as pall-bearers.
15. Relations of deceased prelate.
16. Visitors and members of the congregation.

After the body was deposited in its appropriate place, the procession solemnly and sadly returned to the Abbey, where many were the words of praise uttered by hundreds of people who knew the Arch-Abbot well. Thus ended the solemn ceremony over the remains of the great Benedictine Father, who was the Order's great champion in America.

"Yes, truly I have fought the good fight, I have finished my course, I have kept the faith ; for the rest there is laid

up for me a crown of justice, which the just Judge, the Lord, shall render to me."

The alumni of St. Vincent's College and Seminary expressed their great sorrow and grief by the following beautiful tribute to his worth and character :—"The feast of the Immaculate Conception, 1887, closes a period in the history of St. Vincent's Abbey and College, which will ever be associated with the venerable name of Arch-Abbot Boniface Wimmer. On that day this great spiritual father of the Order of St. Benedict in the United States passed to his eternal rest from the scenes of two-score years of unwearied zeal and untiring labor.

"No figure stands out in bolder relief in the history of the Church in western Pennsylvania, no nobler character adorned the clergy of this age, than the learned, benevolent, exceedingly laborious saintly man whose humility urged him to withdraw entirely from the world.

"As St. Gregory says of St. Benedict—*habitat secum*—he lived with himself. Dignity and rank came to him unsought. In him was verified the promise of Scripture :—"The wisdom of the humble shall exalt his head, and make him sit in the midst of great men."

"We, as Catholic Americans, educated in the college which he founded and sustained, feel that his memory claims from us some public tribute of gratitude and loving veneration ; and his bereaved children, who mourn the departure of their kind and loving father in the monastic life deserve from us some manifestation of sympathy and respect. He wore himself out in the service of his Master ; he was an honor to the Catholic people of this country ; and now that he is laid in his quiet grave amid the widespread sympathy and sorrow of every class, we who have had the advantage of seeing him, of hearing his words, and of feeling the virtue and blessed influence that went forth from him, ask the sad privilege of laying upon his grave this slight testimony of gratitude, reverence and love."



George Meade

GEORGE MEADE,

A PATRIOT OF THE REVOLUTIONARY ERA.

[By Captain R. W. Meade. Read by him before the American Catholic Historical Society, April 30, 1891.]

One hundred and fifty years ago the Catholic faith was proscribed in every English speaking province or colony in America, save one—the Province of Pennsylvania.

There alone could a "Papist" worship God according to the rites of his Church, and with absolute freedom from molestation. Let it not be forgotten that in those days the Catholic and the Quaker were truly "Friends," though differing as widely as the poles in matters of religious belief. Indeed the charge had been made against William Penn himself by intolerant Protestants that if he had any religion at all he was a "Papist," and he is said to have replied that "if asserting impartial liberty of conscience made him Jesuit or Papist, he would not only submit to the character, but indeed gladly embrace it," which was for those days an heroic and noble reply.

The lessons of suffering and persecution unto death to which both had been subjected by the "liberty loving" Puritans (who left England, as some histories allege, to establish "religious freedom" in America) had made both Quakers and Catholics tolerant of each other's opinions, and had taught them to bear and forbear for the love of Him who came on earth to preach doctrines of love, peace and good will to all men.

Even in Maryland, a colony founded by Catholics on principles of toleration, benignant laws had given place to laws of extreme intolerance, and, most strange to say, the

descendants of the men who emigrated with Lord Baltimore found themselves ostracised or proscribed by the descendants of those whom their fathers had protected and tolerated.

In the Province of Pennsylvania there were at this time not many Catholics, and in the good Quaker City, Philadelphia, there were fewer still. Anything that bears upon the history of these pioneers of the Faith ought, therefore, to be of interest to Catholics of this day, which is an explanation for the sketch that follows.

George Meade was born in Philadelphia, in the Province of Pennsylvania, February 27, 1741; died in that city November 9, 1808, and is buried in the vault of the Meade family in St. Mary's Catholic churchyard, Fourth street, near Spruce.*

His father was Robert Meade, "merchant of Philadelphia" (as he calls himself in his will), who died in that city between August 13 and August 26, 1754 (the dates between the last codicil and the proving of the will), leaving three children, to wit: Garrett, born, probably, 1737; Catherine, born 1740, and George, the subject of this memoir, born, as already stated, in 1741.†

* The memoir of George Meade's children in the *Catholic Historical Researches* for January, 1888, by Col Dallas, U. S. Army, is substantially correct.

† It has been suggested in the *L. C. B. U. Journal* that Robert Meade was born in Barbadoes, and not in the County of Limerick, Ireland, as the family tradition has it.

The fact that his son George was a member of the Society of the Friendly Sons of St. Patrick is evidence that his father was born in Ireland, as George was certainly born in Philadelphia and none but an Irishman or the son of an Irishman could be a member of the Society. Robert Meade emigrated from the "County of Limerick," but the exact date is, at present, not known. There was a John Mead in Barbadoes as far back as 1640, and he owned over ten acres of land, which in that little island was, at that day, a great possession. (See "Memoir of First Settlement of Barbadoes," London: E. Owen, Chancery Lane, Holborn, and W. Meadows, at the Angel in Cornhill, 1743.)

But this John Mead was probably an Englishman and a Protestant, while the tradition of the Meade family is that all of Robert's ancestors

From the will of Robert Meade, made in the Danish island of St. Croix (Santa Cruz), West Indies, July 16, 1754, with codicil at St. Croix, July 18, 1754, are ascertained these facts: That he was "of the City of Philadelphia, - - - now in the I'd. of St. Croix, merchant," and that his "three beloved children, Garrett Meade, George Meade and Catherine Meade," were to receive equal portions of his estate, "real and personal," and that his "executors in the Island of St. Croix" were "Doctors Matthew Farrell and Theobald Bourke"; but that his "sole executor," to whom was to be remitted from St. Croix all the proceeds of his estate, was "George Stretch in Barbadoes." The will was evidently made while Robert was suffering from a dangerous, and, as it proved, fatal illness, and while *en route* to his place of business, Philadelphia. The witnesses to this will and first codicil are Robert Jessop and Jonathan Bond.

In the first codicil Robert Meade bequeaths money, "five pieces of eight" to the Danish church of St. Croix, and an equal sum to the English church of St. Croix, to be paid out of his estate. In the second codicil, made in Philadelphia, August 13, he constitutes "John Reilly and John Reardon of Philadelphia," "trusty friends," his executors for so much of his estate as is in Pennsylvania, desiring them to send his effects to his "brother-in-law, George Stretch of Barbadoes." The witnesses to this codicil are Robert Harding* and Alice Hutcheson. The will was duly proved and registered at Philadelphia, August 26, 1754, and is No. 123 of the wills of 1754, and is recorded in the Book of Wills "K," page 189.

From the foregoing it will be seen that Robert's chil-

were Catholics and Irishmen from time immemorial, or, as an old priest once told the author, "as Irish as the Rock of Cashel."

As Robert Meade in his will makes no reference to his wife, Mary, she had evidently died before him; but there is no record of the date of her death in possession of the family.

* Father Harding, pastor of St. Joseph's church, a personal friend of the dying man.

dren were then in Barbadoes with their uncle, George Stretch, and from the inventory of Robert's wearing apparel and effects it may be inferred that he was a person of condition.

The inventory states that the buttons of his coat, waist-coat and jackets were sterling silver. He had "a case of guns and pistols," "a sword," "a hanger and belt,"—all silver mounted—, wigs, lace silk jacket, silver shoe buckles, &c., &c., "a seal," and a negro servant named "Newton." In short, his effects, appraised by William Curry and Bartholomew Penrose, sworn appraisers, at £79 11 11½, were those of a person of some consequence in the simple Colonial society of that day. In his will he speaks of himself everywhere as "of Philadelphia," showing at least a long residence.*

In the family of the late General Meade there is a very fine portrait of a young man, Thomas Stretch, called in his day "Beau" Stretch. This portrait is alleged to be the work of Sir Joshua Reynolds, and is certainly in Sir Joshua's well-known style. It was apparently painted about the

*The late Captain Richard W. Meade, U.S.N. (my father), held to the tradition in the family that his ancestor was one of thirteen persons who composed Father O'nealon's congregation when he first said Mass in Philadelphia. If this be correct, Robert Meade must have been in Philadelphia as early as 1737.

As corroborative of this opinion of my late father, I cite a pamphlet written and published by my grandfather, Richard W. Meade, in Philadelphia, November 15, 1823, a copy of which is in the Congressional Library in Washington, D.C. It is entitled "Continuation of an Address to the Roman Catholics of the City of Philadelphia, in Reply to Mr. Harold's Address, Containing the Documents of the Rev. A. Ingles." In this curious pamphlet, by a trustee of St. Mary's Church, occurs the following passage:

"I now, fellow-citizens, to the voice of a man whose grandfather [i.e. Robert] assisted in erecting the first Catholic church in this Province [i.e. St. Joseph's Church, built in 1733], and whose father [i.e. George] was born among you, and aided in founding this very church of St. Mary's."

This would seem to be conclusive, as all the family papers were in Mr. Meade's possession. Since his death, in 1828, they have been lost or mislaid.

year 1765. Now this Thomas Stretch, who died in Philadelphia in 1813, aged seventy-two, was a first cousin of George Meade, that is, he was a son of George Stretch mentioned in Robert Meade's will.

George Meade was unquestionably educated under the supervision of his uncle, George Stretch. At the period of Robert's death in 1754, there were several persons of the name of Stretch in Philadelphia, and apparently persons of more than ordinary consequence. One of these was named Thomas Stretch, and in the *Pennsylvania Gazette* of May 29, 1755, he appears as one of the largest subscribers (with Benjamin Franklin and others) to the fund for the Pennsylvania Hospital. Was this "Thomas Stretch" a brother of "George Stretch in Barbadoes," and was young Thomas, the cousin of George Meade, named after him? It is at least not improbable. The list of subscribers reads thus :

	£	s.
Thomas Stretch	10	
Joseph Stretch	5	8
Isaac Stretch	10	0
Benjamin Franklin	25	0
Robert Harding*	1	7

Joseph Stretch, mentioned above, was at this time "His Majesty's Collector of Excise for the City and County of Philadelphia," as may be seen from a notice in the *Pennsylvania Gazette* of October 28, 1756; and subsequently, in 1768, he was "His Majesty's Collector of Customs, etc., for the Port of Philadelphia." Was he a relative of George Stretch, and were Thomas and Isaac and Joseph Stretch here named all related? The name is not a common one, and it is believed they were so related, but Joseph Stretch could scarcely have been a Catholic, as under the English law of that day all crown officials were required to take an oath to the crown, which oath no true Catholic could take.

* Father Harding, Pastor of St. Joseph's church.

So that even in Pennsylvania, liberal as its laws were for that day, Catholics were by a test oath excluded from office.

The first public notice of the sons of Robert Meade in Philadelphia that appears subsequently to their father's death is found in a mention of Garrett. This is in the *Pennsylvania Gazette* of April 26, 1759. He was then settled in business on his own account as a merchant and importer on Chestnut street, opposite the "Three Tuns," and dealt not only in hogsheads of rum and sugar, but also, as did, alas, all Colonial merchants in those days, in "likely young negro men."

The *Gazette* of September 27, 1759, contains such a notice of Garrett's business "next door but one to Dr. Farmer's"; but by August 4, 1761, he has removed to Walnut street, next door to Mr. James Claypoole, where he remains for several years.

In the *Pennsylvania Gazette* of February 26, 1761, there is an advertisement of Garrett Meade—a notice of importation from London by ship "Boreas," Captain McDougal—and on May 7, 1761, a notice indicating a large and prosperous business. At this time Garrett was probably between twenty-three and twenty-four years of age, and his brother George was twenty. On June 11, 1761, and on June 18 and July 2 of the same year, there are further notices of his business, and on July 1, 1762, there is a notice of an importation from London by his ship "James and Mary," Captain Bradford, the firm being Garrett and George Meade, for George has now come of age, and has been taken into partnership by his brother.

From a notice in the shipping column of the *Gazette* for January 7, 1762, of Captain Meade having reached St. Christopher's, W. I., on his vessel from Piscataqua, it has been surmised that George followed the sea before joining his brother in partnership, for in those days it was no uncommon thing for a young sailor to be captain of a vessel at twenty years of age.*

* The celebrated John Barry, a young Irishman from Westford, the "Father of the American Navy," as he has been called, was captain of

In the *Gazette* of July 1, 1762, there is the following notice: "Those indebted to Garrett Meade are desired to make speedy payment," as if Garrett were intending to leave Philadelphia. In fact he did leave, as is gathered from a letter to him at Barbadoes written by George in Philadelphia in 1762 and still extant. But evidently Garrett only went to Barbadoes on business, since the firm name continues in Philadelphia, as may be seen from the *Gazette* of May 12, 1763, where Garrett and George Meade import in the ship "King of Prussia," Captain Robinson, sundry European and East India goods. In the year 1763, the principal merchants of Philadelphia were Peter Turner, Joseph Sims, Robert Ritchie, George Clymer, Joshua Fisher & Son, Garrett and George Meade, Benjamin Rawle, James Carter, Peter Wykoff, Davies & Flanagan, Francis Wade, Daniel Roberdeau, Mease & Miller, Richard Bache (who married the daughter of Benjamin Franklin), Edward Pennington, Jonathan Evans, and some others.

In 1763 occurred an important domestic event. Catherine Meade married Thomas Fitzsimons,* an account of whose career is given in Vol. II. of the "Records of the American Catholic Historical Society." The years 1764-65 were years of great excitement in America, 1765 being a notable year in the annals of Pennsylvania. On the fifth of October of that year the ship "Royal Charlotte," Captain Holland, loaded with the hated stamped paper, and convoyed by His Majesty's Ship "Sardine," made her appearance in the Delaware river and anchored off Philadelphia. The State House bell and the bell on Christ church were muffled and tolled, and all the ships in port displayed their flags at half mast. In the afternoon there was a town

a vessel at twenty-one years of age (though without influence or connection, such as George probably had), and for a time sailed for the firm of Garrett and George Meade. In 1767 he had command of one of their vessels.

* Mr. Francis T. Furey, Librarian A. C. H. S., has found in the 2d series of Penna. Archives, Vol. II., p. 103, a record of the marriage license issued to Thomas Fitzsimons and Catherine Meade, bearing date November 23, 1761.

COMMITTEE ON PUBLICATION.

meeting at the State House at which several thousand citizens were present. The object was to demand the resignation of Stamp Master, John Hughes. There was no attempt at violence and no turbulent action, but a steady determination expressed to resist tyranny by all lawful means. So effectual was this action that the stamps were transferred to the man-of-war "Sardine" without any attempt to land them. The matter did not end here. After some days the famous Non-Importation Resolutions were drawn up, were signed by three hundred and seventy-five of the most prominent merchants and citizens of Philadelphia, and on the 25th of October, 1765, were promulgated. Among the signers were Garrett and George Meade, who had been prominent among the agitators, and who, as the sons of an Irish Catholic, had certainly no special reason for loving the so-called mother country.

A few days after this the shopkeepers also appointed a committee and entered into an agreement not to buy British goods until the Stamp Act was repealed.

This patriotic action of the merchants and citizens of Philadelphia taken in advance of Boston and New York—for New York followed on the 31st of October, and Boston not until the 3d of December—has ever been justly regarded as the first pledge of honor in the record of American Independence, and the forerunner of the great Declaration in which were pledged the lives, the fortunes and the sacred honor of the men whose names will be famous so long as the United States of America endure.

About this time George Meade probably became acquainted with the young lady whom he subsequently married. She was the daughter of a colonial magnate, the Hon. Richard Worsam, Esquire, of His Majesty's Council in the Island of Barbadoes. The Worsams had long been settled in that island and so far back as 1660 had been persons of consequence.

On February 18, 1784 (see Oldmixon's "British Empire in America," edition of 1704, Vol. II., page 411), John Worsam, gentleman, was knighted, with twelve others, for loyalty to

the Crown during the "Great Rebellion." The records of St. Michael's Parish, Barbadoes, contain under date of August 23, 1679, the notice of the burial of "Mary ye wife of John Worsam Esquire," doubtless the grandmother of Richard Worsam, who, born in Barbadoes in 1701, died in Philadelphia May 10, 1766, and is buried in the crypt of old Christ church (Second and Arch streets). In this historic edifice in the main aisle, fifty-five feet from the east wall, south side of the aisle, is a slab, bearing the following inscription in the quaint and stilted diction of that day :

"SACRED TO THE MEMORY OF

"The Honorable Richard Worsam Esquire, one of His Majesty's Council of the Island of Barbadoes. Nature has been bountiful to him ; his education was liberal, his principles in regard to church and state, orthodox and constitutional ; in the relations of husband and father he was kind, tender and truly affectionate. His mournful widow in respectful testimony of his conjugal, paternal and other excellencies dedicated this stone.

"Born at Barbadoes A. D. 1701 ; died at Philadelphia 1766; aged 65."*

Mrs. Worsam died in Barbadoes, August 25, 1769, aged fifty-two, and lies buried in St. George's Parish. Her tomb may yet be seen, and is mentioned in Archer's Monumental Inscriptions of the West Indies (Barbadoes).†

* The author of this memoir has in his possession a small piece of the hair of this ancestor neatly folded in paper yellow with age and endorsed doubtless in the handwriting of the widow with dates as above.

† Sir William Robinson, K.C.M.G., late Governor of Barbadoes, told the author in Barbadoes, in 1880, that the Worsams in their day (17th and 18th centuries) were among the most notable people in the Island. Their estates are marked on all the old maps except Ligon's. In Oldmixon's edition, 1708, the Worsam estate is placed directly south of St. George's church, between the Green and Battyn estates. The Worsam estate is not given in Ligon's edition of 1657, but "Battyn's" is.

In Schomburgk's "History of Barbadoes," edition of 1847, page 286, Sir John Worsam, Knight (one of the six knights and seven baronets), is mentioned. Poyer's History, page 76, has the same list.

The expression "orthodox and constitutional" in Mr. Worsam's epitaph meant adherence to the Established Church; but the records of the time and the writings of the High Church clergy of to-day reveal the fact that those were days of great supineness, indifference and sloth in the Church of England. Mr. Worsam was probably more earnest than his contemporaries in the Church. The writings of the famous Dean Swift, and others long prior to this, reveal a curious state of affairs in the so-called "Reformed" Church. Here is a specimen of how things were done in the churches of that day in the old country, and probably in this also :

"The cosy squire's pew of the eighteenth century was an elaborate structure, luxuriously furnished and surmounted by crimson curtains. It often contained the only fireplace in the church, and was not complete without a square table. During the reign of George I. a colored footman would enter with a tray of light refreshments just before the sermon. In one of these retreats, Ernest, Duke of Cumberland, being ensconced, was roused from a doze by the exhortation, 'Let us pray.' 'By all means,' shouted the Duke, 'I have no objections.' The poor were accommodated in narrow pews, very high and stiff in the back. No wonder a timid child remarked that a man in velvet breeches had set her on a pantry shelf and shut the door."

On February 23, 1767, there is a notice of the business of Garrett and George Meade, but in May the firm seems to have changed its place of business to Front street near Walnut.

Just prior to this there had been a terrible fire in Bridgetown, Barbadoes, and the *Pennsylvania Gazette* of March 16, 1767, contains a notice of a remittance of £5,000 sterling to the sufferers by the fire. The town and records were completely destroyed. No doubt a heavy loss fell on Garrett and George Meade, as their business was closely connected with Barbadoes. On November 11, 1767, Garrett and George Meade appeared to have engaged in the

freighting and shipping business as well as importing, as appears by a notice in the *Pennsylvania Chronicle* of that date, that they have the brig "Manette," John Baptist Beyers master, and brigantine "Perry," Mark Coghlan master, ready to freight for Grenada in the Windward Islands. This is but one of many notices, scattered through the years between 1765 and 1768, of the growing business of the brothers.

The year 1768 was a momentous one for George. On May 5 of that year, being then twenty-seven years of age, he was married to Henrietta Constantia, daughter of the deceased Richard Worsam before mentioned. This lady was at the time twenty years of age, having been born in England in 1748. She was not a Catholic, but a devout member of the Church of England. The first child of this union, Catharine Mary, was born February 20, 1769, and was probably baptized a Catholic, though there is no record extant of the baptism that any of George Meade's descendants know of. Catherine died in her mother's faith, however, and is buried in St. Botolph's church, Without Aldersgate, London. The mural tablet erected to her memory was examined by the author in 1885, and through the courtesy of the Rector of St. Botolph's (Rev. Samuel Flood Jones), who is also Precentor of Westminster Abbey, much interesting information regarding the old church was obtained.*

A description of the mural monument to Miss Meade, who died January 18, 1790, is given on page 552 of a rare work entitled "*Londinium Redivivum*," by James Peller Malcolm, published, in the early part of this century, by John Nichol & Sons, and sold by F. and C. Rivington, St. Paul's churchyard.

Mr. Malcolm, after describing the tablet and inscription, adds that he had the pleasure of a personal acquaintance with "this amiable young lady, whose sudden death was the cause of most sincere grief to all her friends."†

* St. Botolph was a Saint of Saxon times, and the present church, built on the site of the ancient structure, is just opposite the great London Post Office.

† On pp. 158-9, of Swanwick's *Poems*, printed by F. & R. Bailey,

Certainly George Meade's wife proved the "fruitful vine" of the Scriptures, for she presented him with a child every year for the first four years of his married life—Catherine Mary, 1769; Elizabeth, 1770; Garrett, 1771; **Henrietta Constantia, 1772.**

Of the first three children the record of baptism is lost; but it is believed that all were baptized in the Catholic Church and very probably by Father Harding.

Henrietta was baptized in St. Joseph's church September 27, 1774. The sponsors were Thomas Fitzsimons and Catherine (Meade) his wife. This child became the wife of John Ketland, and died in Philadelphia June 27, 1801.

There seems to be no notice of Garrett and George Meade in the *Pennsylvania Chronicle* published by Wm. Goddard between January 25, 1769, and January 22, 1770, but the *Pennsylvania Gazette* for August 24, 1769, has one, and there is another for September 28 of the same year.

About the year 1771 there was established in Philadelphia the Society of the Friendly Sons of St. Patrick, which in after years became celebrated for the distinguished names on its rolls, and the notable persons it entertained at its dinners.

George Meade, if not the progenitor of this Society in Philadelphia, was certainly one of the most important of the original members, and his name is second on the roll, that of Stephen Moylan (afterwards General Moylan) being first.*

The first meeting of the Friendly Sons was held at Burns' Tavern, on Tuesday, September 17, 1771, when fifteen

Philadelphia, in 1727, are some verses to the memory of this young lady.

* George Meade was also one of the seventeen men enumerated in the charter of the Hibernian Society for the Relief of Emigrants from Ireland. An intimate friend of his, Mr. John Leamy, a Catholic tradesman, was also one of the persons named in the charter. But this was in 1792, long after the Friendly Sons had been organized.

regular and two honorary members were present. Stephen Moylan was President, John M. Nesbitt Vice-President, and William Mitchell Secretary and Treasurer. George Meade and his brother-in-law, Thomas Fitzsimons, were present at the meeting.

No one but an Irishman or the son of an Irishman could be a regular member, so that when some years afterward General Washington was proposed for regular membership, there arose a difficulty which was overcome by ready Irish wit. The Society *adopted* George Washington as an Irishman and then elected him, and His Excellency, with all his suite, dined with the Society at the City Tavern, January 1, 1782. Washington, an honest friend of Catholics and Irishmen,* accepted his membership in a graceful and courteous reply, Thomas Fitzsimons being at this time Vice-President and presiding.

In an incomplete file of the *Pennsylvania Gazette* occur notices of George Meade & Co., under date of January 30, 1772.

Garrett Meade seems to have gone out of the firm and the Co. is believed to have been Thomas Fitzsimons. In the same number of the *Gazette* there is a notice which reads thus:

"On Tuesday morning, 21 inst. (i. e. January 21st, 1772), departed this life in the 31st year of her age, after a tedious illness which she bore with that patience and resignation becoming a Christian, Mrs. Mary Weekes, the amiable consort of Ralph Weekes, Esquire, of Barbadoes, and the next day her remains were interred in Christ church, being accompanied thither by a number of very respectable inhabitants."

This Mrs. Weekes was a daughter of the Honorable Richard Worsam, before mentioned, and of course an elder sister of Mrs. George Meade. In Oldmixon's "West Indies,"

* Some persons have charged Washington with bigotry, but there is absolutely no evidence to substantiate such a charge. He was singularly free from bigotry.

second edition, 1741, Vol. II., the Honorable Ralph Weekes, Esq., of Barbadoes, is mentioned as a member of the Council and one of the judges for Oistin's. This was in 1734, and this Weekes was presumably the father of the Ralph who married Mary Worsam. This Honorable Ralph Weekes was in 1753 governor and commander-in-chief of Barbadoes and President of the Council.

While on the subject of the Worsam family as the connections of George Meade, it may be mentioned that Charlotte Worsam, another sister of Mrs. George Meade, married a Mr. John Prettyjohn, of Barbadoes, and a daughter of this union, a niece of George Meade, married the Honorable Colonel Maitland, His Majesty's Fifty-eighth Regiment, the fourth son of the sixth Earl of Lauderdale, hereditary standard-bearer of Scotland.

Mrs. George Meade, when in England years afterwards, witnessed the marriage of her grandniece (one of the daughters of General Maitland) to a Captain Garth, R. N., and describes it in a letter still extant.

The present and thirteenth Earl of Lauderdale (Frederick Henry Maitland) is the great-grandson of the Colonel Maitland referred to, so that his present Lordship, the hereditary standard-bearer of Scotland, is (through the female line) of American descent, and his father was a near kinsman of the late Commodore Meade of the Navy, elder brother of General Meade.

On February 13, 1772, the *Pennsylvania Gazette* has another notice of George Meade & Co., and scattered through its numbers for 1772-3-4 are similar notices. On December 7, 1773, there is one of a tax sale for 479 acres of land belonging to George Meade, and 450 acres belonging to Thomas Fitzsimons in Bedford township, waters of Pennock creek. At the close of 1774, George had three children living, having lost two, namely, Garrett, born in 1771 and died in 1773, and George Stretch, born August 20, 1774, baptised the same day, and died three days after.

Both are buried in St. Mary's churchyard in the vault belonging to the Meade family.*

On September 20, 1775, George Meade's third son, Robert, was born. He was baptized in St. Joseph's, October 29, 1775, the sponsors being Thomas Fitzsimons and wife, also Garrett Meade and wife, and George Meade's cousin, Thomas Stretch.†

All accounts of Robert Meade represent him to have been an unusually fine young man. The inscription to his memory in old Christ church, north wall (see pp. 307, 310, "Historical Account of Christ Church" by Rev. Benjamin Dorr, D. D., published in Philadelphia by R. S. H. George, 1841), was written by Bishop White of the Protestant Episcopal Church. The author of this memoir has in his possession an enameled mourning tablet, bound in gold, evidently worn by Mrs. George Meade after Robert's death (May 3, 1796). It contains a braid of his dark brown hair on one side and a funeral urn on the other, this last wrought in gold wire and seed pearls, a beautiful specimen of the jeweler's art.

Robert undoubtedly, through the influence of his mother, to whom he was greatly attached, abandoned the faith of his ancestors and died a Protestant, and this must have been a terrible grief to his father, who was always a staunch adherent of the Catholic faith.

Sad indeed to relate that the faith which in Ireland, under the barbarous, relentless persecutions to which it was subjected by the English penal laws, had survived in his grandfather's case, and in young Robert's case would doubtless, under similar conditions, have endured unto death, yielded to the influence of a mother's error; and the beloved son renounced the ancient and historic creed of his fathers, sanctified by generations of suffering, and

* In 1870 this vault, which had fallen into a state of partial ruin, was completely rebuilt by the author, aided by his brothers and sisters. The remains of the two children above alluded to were found. They were re-interred in one coffin and laid by the side of their father.

† Who died in Philadelphia in 1813, aged seventy-two years.

when no peril threatened bowed his head in the place of the strange English worship hateful to the Irish Catholic.*

April of the year 1775 saw the first actual blow struck by the Colonies for independence, and the enthusiasm born of the fight at Concord rapidly extended to the so-called, but mis-named "Quaker City," Philadelphia.

The news of the battles fought on the 19th of April, 1775, reached Philadelphia by special courier on the 24th, and soon eight thousand excited people assembled in town meeting. The partners of the firm of George Meade & Co., were enrolled as members of the Third Battalion under Colonel Cadwalader, but only one actually served in the field, the other remaining for home defence. Thomas Fitzsimons had no children and went to the front, whilst George Meade remained in Philadelphia and cared for the wives and little ones.

From the journal of the Continental Congress for December 18, 1773 (Vol. I., p. 294), it would appear that a resolution was passed in reference to the firm of George Meade & Co., regarding the trade in salt. In 1776 George Meade was still in the Third Battalion, as may be seen in the "Pennsylvania Archives," Vol. I., 2d series, p. 616.

The year 1776 raised the "Quaker City" to the first place in the land and made it the virtual capital of the United Colonies. Then came the "Declaration of Independence."

During this memorable year George Meade appears to have been on various relief committees, committees of correspondence, and sub-committees to superintend food and supplies brought to the city, and he served con-

* It is a curious fact in the history of this family that for five generations the eldest son, though a Catholic, has in every instance married a Protestant—either a member of the Church of England or the Protestant Episcopal denomination in this country. Only one of all these Protestant wives became a Catholic. The wife of the second, Richard Worham, five years after her marriage, became a member of the Catholic Church, lived a devout life, and brought up all her children in the Church, for which God has doubtless laid up for her an everlasting crown of glory and honor.

tinuously as a member of the Public Defence Association, or, as they were called, "The Associators," a noble band of patriots.

He was a firm believer in the famous aphorism of Benjamin Franklin that unless the patriots hung together they would infallibly hang separately.

One of the boldest of these men was a leading merchant, Daniel Roberdeau by name. But though Roberdeau, as chairman of the town meeting, signed a paper in which His Majesty George III. was alluded to as "our mortal enemy, the King of Great Britain," it is hardly thought that his soul could have burned with such hatred for English tyranny as did the souls of the two sons of Irish Papists George Meade and Thomas Fitzsimons, who remembered the penal laws which drove their fathers to seek shelter in a strange land. What feelings must have filled the souls of these two men when the immortal "Declaration" was made public! And though George Meade had an English wife, whose dearest relations were all evidently loyal to the Crown, yet she was devoted to her husband's cause and to her adopted country. She seems to have been a warm personal friend of the Rev. William White, the Rector of Christ church, a man noted for his unswerving loyalty to American Independence when the clergy of the Church of England, as a body, were either disaffected or spent their time preaching about "the Divine right of Kings."

In September, 1777, came the invasion of Pennsylvania and the capture of Philadelphia by the Royal forces under Howe. George Meade abandoned the city, taking his wife and four children (the eldest only eight years)—left his comfortable home and all he had (says his friend John Leamy) rather than cringe, as many did, to the Royal power.

The British army held the city until June 8, 1778. Five days after the evacuation and humiliation of the Royal forces, the wife of this patriot presented her husband with a son, born in a farm house in Chester county, and it was reserved in the wisdom and providence of God that the sec-

and son of this child born amid the tumult of war, should, eighty-five years later, on the 1st, 2d and 3d of July, 1863, save his country from deadly peril by fighting the most momentous, desperate and bloody battle ever fought on the American continent, and winning the immortal victory of Gettysburg, in the person of George Gordon Meade, Commander of the Army of the Potomac.

Let Pennsylvanians, and especially Philadelphians, reflect on what might have been the result to them and theirs had victory perched on the banners of the southern host on that last awful day of carnage when Pickett led his desperate assault on the Union lines. And when the Irishman, the Irish race or the Catholic is decried, let it be remembered that the General who commanded in this greatest of victories of the Civil War was not only the great-grandson of an Irishman, but was himself baptized a Catholic, as were his father and grandfather, and in fact all of his ancestors.*

Richard Worsam Meade, born in that humble farm house in Chester county, Pennsylvania, June 23, 1778, has alone of all the five sons of George Meade and Henrietta, his wife, transmitted his name to the fourth generation.

By September 17, 1778, George had returned to his home in Philadelphia, as may be learned from the records of a meeting on that day of the "Friendly Sons of St. Patrick" held at the City Tavern, as George and his brother-in-law Pitasanians were each fined five shillings for non-attendance, they being within call.

Of the doings of George Meade during the years 1779-80 little is recorded except that the firm of George Meade & Co. subscribed £2,000 sterling to supply provisions for

*George Gordon Meade, second son of Richard Worsam Meade and Margaret Butler, his wife, was born in Spain where his father was temporarily residing December 29, 1811. He was baptized in the Catholic Church, January 8, 1812. His godmother was Christina Gordon y Prensagast, mother of Don Luis Gordon y Priendergast, Marquis of Las Tuñias, and recently Captain General and Viceroy of Cuba. The members of these families are all devout Catholics.

Washington's suffering troops. Samuel Hood says this subscription was £5,000. This was at a time when everything looked most dark and gloomy for the cause—when the Continental currency was rapidly becoming worthless, 75 to 1 being its value in coin or sterling. To the minds of business men this meant ruin—and indeed financial ruin did come to many of these patriotic men.

The only wealth that seemed to increase with George Meade came in the shape of "olive branches round about his table." His fifth son, George, was born in 1780; his daughter, Charlotte, in 1781, and his last child, Maria, in 1784. In all he had ten children, and to-day (1889) the descendants of only two survive.

On Monday, March 18, 1782—that day being taken to celebrate St. Patrick's anniversary—George Meade was one of the many "Friendly Sons" present at "George Evans' tavern to welcome His Excellency General Washington" to the dinner of the Society. At this time George Campbell was President of the Society and Thomas Fitzsimons Vice-President. Robert Morris and Richard Bache (son-in-law of Benjamin Franklin) were present as "honorary members," and in all thirty-seven gentlemen sat down to the hospitable board, and no doubt had a right jovial evening, for peace and independence had come at last, though not yet formally proclaimed.

And now the war being over, there came great financial trials, and evil were the days for many. George Meade had invested some of the Continental money in land, but losses from careless or dishonest correspondents at home and abroad began to give him great concern. Between 1782 and 1785, he lost through bad debts and other causes £30,000 sterling, a very large sum for those days.

In 1784 Thomas Fitzsimons retired from the firm, and in the *Pennsylvania Gazette*, of February 11, appears a notice saying that the affairs of the firm are about to close.

In 1785 the Philadelphia directory gives the location of George Meade as "Water street, near Walnut." But his residence was then on Walnut just above Third street.

During the Revolutionary struggle, and especially in the spring of 1777, General Washington was more than once in the city of Philadelphia, and it was there he came to meet Lafayette. At this time his two aides-de-camp were Colonels Richard Kidder Meade, of Virginia (son of Andrew Meade,* a Kerry Irishman), and Tench Tilghman, of Maryland.

The latter, after the war, settled in Baltimore as a merchant, and became one of the business men with whom George Meade had dealings. There is extant a curious old letter written by George Meade to Messrs. Tench Tilghman & Co., Baltimore, dated February 1, 1785.[†] It describes Mr. Meade's business troubles, the losses he has met with, and his enforced stoppage on November 29, 1784 — mentions his having lost £30,000 sterling during the two previous years, and that he has been obliged to compound with his creditors for 13s. 4d. in the pound in order to go on in business, but declares it is his firm resolve to **meet every penny of past obligations.**

The losses he says were due to the purchase of a considerable number of bills on England, France and Holland, many of which were not only protested but eventually proved to be bad. Attached to this letter is the certificate of the assignees that they have examined the affairs of Mr. George Meade, and find his exhibit fair and just, and perfectly regular and mercantile. They also mention his losses to have been £30,000 sterling "due to disappointment in receiving monies and remittances he had a right to expect." This certificate is signed by John Maxwell Nesbitt of the firm of J. M. Nesbitt & Co. (afterwards Conyngham & Nesbitt), one of the first mercantile houses

* Andrew Meade emigrated to New York. He was a Catholic but he married Mary Latham, a Quakeress of Flushing, settled in Nansemond County, Virginia, and died there in 1746. His grandson was Bishop William Meade of the Protestant Episcopal church in Virginia and many of his descendants are Protestant clergymen.

† Tench Tilghman died in 1786 and John Swanwick has an obituary poem in his little book of verses published in 1797.

in Philadelphia, together with six others. These assignees appointed by the creditors, state that Mr. Meade cleared up every difficulty to their satisfaction, and that it was evident that he had not given preference to any creditor whatever, and that they hope that having fulfilled his engagement as to the payment of the first dividend, he will be enabled by the assistance of former friends to resume his business. The entire paper bears witness to the high sense of honor and unblemished integrity of George Meade.

And it is pleasant to state that a copy of Mr. Meade's letter coming to his largest creditor, Mr. John Barclay, of London, that gentleman replied that Mr. Meade need give himself no concern on account of his indebtedness, and that he might draw on him at sight for £10,000 sterling. With this generous assistance, says Mr. Hood in a brief memoir of George Meade (published in 1844), he was enabled not only to retrieve his ill fortune, but to pay Mr. Barclay and every other creditor every penny of original obligation. The standard of commercial integrity was indeed high in those days.

But George Meade was not alone in his financial embarrassment, for even the bills of Robert Morris went to protest in Holland. Between the years 1786 and 1793, there is not much recorded of importance in George Meade's career. He still continued his business as a merchant and ship-owner, and in 1788 was a trustee of St. Mary's Church. Mr. Vaughan in 1822 deposes to the important character of his business having known of it from the year 1782.

About 1788 the Rt. Rev. John Carroll started the project of a Catholic College at Georgetown and among the personal friends of this revered ecclesiastic who offered their services and were appointed to secure subscriptions for the work were "George Meade and Thomas Fitzsimons, Esquires, of Pennsylvania" and a considerable part of the original fund that built Georgetown College was raised in Pennsylvania by these Catholic brothers-in-law.

In 1789-90 there is reason to believe he made a visit to London—perhaps to see his eldest daughter then on a visit to some friends and who died in that city January 17, 1790. Her burial in St. Botolph's Church has already been mentioned. It must have been about this time that his portrait was painted by the young and rising artist, Thomas Lawrence, afterwards celebrated as the President of the Royal Academy. The photograph of this portrait which accompanies this sketch hardly does justice to the painting, which is an exquisite specimen of color. Col. Frank M. Etting, in a letter to the author of this memoir, dated March 15, 1877, referring to the portrait of George Meade which had been loaned to the Historical Department of the International Exhibition of 1876, writes "The head of George Meade has been universally admired by the best judges—if premiums were awarded, it would have secured the very first as a work of art though Kneller, Lely, Stuart and West were all fairly represented." According to the tradition received by the author this portrait was painted for John Barclay, previously referred to, and subsequently came into the possession of Richard Worsam, son of George, from whom it descended to the present owner, the author of this memoir.

In 1790 George Meade's second daughter, Elizabeth, was married to Mr. Thomas Ketland of England. For several years subsequent to this time (1790) George Meade seems to have retained his interest in public affairs though his business interests must have given him very great concern, so disordered were the times everywhere and so critical the financial affairs of the country. At this time his brother-in-law, Thomas Fitzsimons, represented the City of Philadelphia in Congress, as a Federalist, and during the First and Second Congresses was one of the authorities, with Alexander Hamilton (in the Cabinet of Washington) on the subject of finance and restoration of the public credit. That Fitzsimons received advice and counsel from his brother-in-law and former business partner is certain, and it is he said of Hamilton that he touched the corpse of

National credit and it lived, at least some part of this fame may be due to the two men who aided Mr. Hamilton in his great work.

Mr. Meade at this time seems also to have had the oversight of the Philadelphia prison system for in 1792 he signed an address to the Inspectors of the Prison as chairman of the Board of Management (see "American Museum 1792," p. 147, also appendix p. 33.)

In 1793, he was Vice-President of the First-day or Sunday schools and though a strict Catholic co-operated cheerfully with his Protestant brethren on ground common to the Church and the non-Catholic. He was also Manager of the Philadelphia Dispensary and an intimate personal friend of the celebrated Dr. Benjamin Rush.

This year was a sad one for Philadelphia. The yellow fever made its appearance and became epidemic. A panic ensued and many persons, especially those of wealth and high official station, abandoned the city with their wives and children, and left their homes to the care of servants and hirelings.

George Meade was not one of these. Though he sent his family to a place of safety, he remained throughout the epidemic rendering such help as he could. Great heroism was displayed by many citizens, while fear of the plague caused many to display great cowardice. All the world knows how such epidemics bring out the strong and the weak points of human nature in bold contrast. The epidemic was deadly in its ravages, and the Catholics suffered frightfully in proportion to their limited number. Three heroic priests Fathers Graessl, Keating and Fleming assisted by many courageous laymen battled with the awful plague as only Catholic priests can battle, and two of these noble men were martyrs to the cause of humanity in the service of God and His Church. Fathers Graessl and Fleming died at their posts and with them perished three hundred and thirty-five Catholics of whom two hundred and fifty-one were of St. Mary's parish of which George Meade was a trustee. These were buried in St. Mary's church yard where the

mortal remains of George were destined finally to rest with them. How many times this man must have been called on to perform the great corporal works of mercy, "to visit the sick" and "to bury the dead," it is needless to inquire.

His friend Dr. Rush, took the ground that though infectious the yellow fever was not contagious, that is, in the sense that small pox is contagious, by personal contact. This was heresy to the school of Sangrado of that day, and the belief that yellow fever could be taken and transmitted by personal contact was the cause of much of the panic. My father told me that he had heard his father say that Dr. Rush, to prove to medical doubters the truth of his theory, on one occasion took a teaspoonful of the black vomit from a dying patient and deliberately swallowed it.* The panic affected all business and as Philadelphia was then the commercial metropolis of the country business suffered everywhere.† During these years and at the period of the death of his son Robert (1796), George Meade resided at 18 Walnut street, though his counting house was at No. 68 Walnut, corner of Fourth street, east side. In the year 1794 the so-called whiskey rebellion broke out in the western part of Pennsylvania and President Washington called for troops to suppress it.

Richard Worsam, fourth son of George Meade, though a mere lad of sixteen years of age at this time, promptly shouldered a "firelock" and, according to the statements of Samuel Mifflin, went on the expedition which was happily successful without bloodshed. Shortly after this, Richard's health being delicate, his father sent him traveling and he spent some time in Europe. In Paris he bought some curious old furniture, and an interesting diary of a part of his travels is now in possession of a member of the family of the late General Meade.

* It is said that this same thing was done by a Naval Surgeon some years later during the terrible epidemic at the Navy yard, Pensacola, Florida.

† As is well known the fever visited the city again in 1797-8 and in all some twelve thousand persons died.

George Meade's fifth son, George, was sent to Baltimore, and entered the counting house of a friend of his father. A letter is still extant in the hand-writing of George prescribing minute rules of conduct for the use of George, junior. In May 1796, Robert, the third son, died. This has been already alluded to. It was a dreadful blow to the parents but especially to the mother.

In this same year the name of George Meade appears on the roll of subscribers to the fund to build St. Augustine's church. His fortune having been much impaired he gives only fifty dollars while his more prosperous brother-in-law, Fitzsimons, gives five hundred and his dear friend, John Leamy, two hundred dollars. Yet with all his reverses George Meade seems to have been as he is described in a paper by a friend, "social, hospitable and benevolent." The late Mr. Hodge, formerly U. S. Consul at the port of Marseilles, France, told the author many years ago that he remembered Mr. Meade well—that he was a man of commanding presence, kindly and pleasant, but sometimes testy; and that when irritated he had a habit of swearing which was only too common a fault of that day.* To swear a little and take one's claret or port in those days were hardly considered sins. In December 1796, George's third daughter Henrietta was married to John Ketland, an Englishman, and in July 1799, he lost his youngest child, Maria, who died in her sixteenth year, and being of her mother's faith was buried in St. Peter's churchyard.

Of the remaining years of George Meade I must speak briefly. He continued in business as a merchant until 1804, when his son Richard, having become a successful merchant on his own account, virtually absorbed his father's business, and so George's name disappears from the Philadelphia directory as "merchant," and he is recorded in 1806 as "George Meade, gentleman," residence at No. 33 Sansom street. In 1807 and until his death he

* He suffered a good deal with the gout, and it was the ultimate cause of his death.

resided at No. 40 Sansom street. In October, 1800, his daughter Charlotte married an English gentleman, William Hustler by name, the younger brother of the Lord of the Manor of Acklam. Mrs. Hustler died at Barbadoes, Christmas Day, 1801, in giving birth to a son, Thomas, who subsequently inherited from his uncle the estate of Acklam, in the North Riding of York. The present Lord of the Manors of Acklam and Worsall is William Thomas Hustler, Esquire, J. P. and D. L. *, eldest son of Thomas, son of Charlotte Meade.

A detailed account of the family of "Hustler of Acklam" may be found in Sir Bernard Burke's "Landed Gentry of Great Britain." In "Ord's Antiquities of Cleveland, North Riding of York," pp. 527-540, Parish of Acklam, a more extended account of this historic place and family occurs. The ancestor of these Hustlers was the Captain of the Archers mentioned by Sir Walter Scott in "Tales of a Grandfather," Vol. II., p. 233, and in "Percy's Reliques," as having killed the great Scottish Admiral, Sir Andrew Barton, in the famous sea fight, for which deed he was knighted by Lord Howard. This was in 1511, just previous to the battle of Flodden Field. These were the Catholic days of "Merrie England." In passing, it may be said that tradition assigns the site of the present parish church of Acklam as the one on which stood the Saxon monastery presided over by the famous St. Hilda, of Catholic times.

Acklam is mentioned in "Domesday Book" as "Aclun," and is one of the historic county seats of Great Britain.

The fourth son of George Meade, to wit, Richard Worsall, after travelling in Europe, went to the West India Islands on business, and then returned to Philadelphia, where he met Margaret, the daughter of Anthony Butler, a wealthy ship owner of Perth Amboy, New Jersey. In January, 1800, he married this young lady, and two years later, having then two children, went to Spain, where he

* Deputy Lord Lieutenant of the county.

established a colossal business as a merchant, banker and shipowner, and remained many years. His younger brother, George, also went to the West Indies, and died in Port au Prince in July, 1804, so that of all the sons of George Meade only Richard Worsam remained and perpetuated the name to this generation.

The last years of George Meade's life were undoubtedly tinged with great sadness. All but two children had died before him, and his wife and he were still divided in faith. Of the remaining children, Richard, a Catholic, had married a Protestant and gone to Spain, and Elizabeth and her husband, Mr. Ketland, were Protestants. What wonder if the old man in his declining days mourned the failure of his greatest hopes by reason of differences for which, indeed, he was not so much responsible as were the times in which he and his father had lived. And yet—but why linger over the sadness of this recital? George died in Philadelphia, November 9, 1808, and he is buried in the family vault in St. Mary's churchyard. In his day and in his generation he did his work bravely, and he died regretted as an honorable, high-minded man. In a memorial, signed by eleven hundred of the citizens of Pennsylvania and Maryland, and presented to the Congress of the United States in 1827, are these words: "The claimant is the son of George Meade, and both were natives of the city of Philadelphia. The father (that is George) was distinguished among us as a merchant of undoubted integrity and a citizen of irreproachable character." This memorial was signed by such men as Charles Carroll of Carrollton, Robert Gilmore, Robert Oliver, Richard Caton, C. O'Donnell, Charles Tiernan, Isaac McKim, and many others of Maryland, and by Commodore Bainbridge, John M. Scott, C. J. Ingersoll, Joseph Reed, Samuel Mifflin, John Cadwalader, Horace Binney, David Lewis, William Raub, Jr., and hundreds of others in Pennsylvania. His widow removed to England not long after his death, and on August 27, 1822, died at Edgbarton, near Birmingham, aged seventy-four years.

Though the waters of the broad Atlantic divide the resting places of this devoted husband and affectionate wife, the barrier is yet not so great as that created by her "protesting" ancestors, who could not see the beauty of the Lord's House nor admit the indestructibility of the towers thereof.

Let us hope that He who is all merciful will overlook the ignorance of a loving mother, due to generations of hereditary prejudice, yet for which, doubtless, God chastened her somewhat in this life in the loss of her dear ones. And may the husband and wife be finally reunited, for when that blessed day does come "God will wipe away all tears from their eyes."



THOMAS LLOYD,

REPORTER TO THE FIRST HOUSE OF REPRESENTATIVES OF THE UNITED STATES.

[By Martin I. J. Griffin. Read by him before the American Catholic Historical Society, April 30, 1889.]

Few, if any, events in American history can be commemorated without it being possible to show that Catholics were engaged in some honorable manner with them. Hence, this centennial anniversary of the inauguration of Washington as President of the United States is a fitting occasion for us to dedicate our new home, and at the same time to present to the public a record of some of the services to Country and Faith which a Philadelphia Catholic rendered.

McMaster's "History of the People of the United States" says (Vol. II., p. 333): "When Congress wanted a stenographer it was compelled to engage an Englishman. He left, and an Irishman took his place."

"The Englishman" by birth—but an American by blood-giving right—was Thomas Lloyd, the official stenographer to the First House of Representatives, then sitting in New York. He was the son of William and Hannah Biddle Lloyd and was born in London, England, August 14, 1756.

His godmother was Lady Stourton, whom the author of the *Life of Bishop Challoner* (published at London, November 1, 1784, by J. P. Coghlan) called the "truly pious Lady Stourton, who not only possessed an affluent fortune, but so charitable a disposition as never to suffer any real object of distress to pass unrelieved, and to employ in acts of benevolent charity all that wealth which the generality of others of her rank and fortune are accustomed to spend in pomp and splendor."

It was as the preceptor of the son of Lord Stourton that Rev. John Carroll, by selection of his superior, made the tour of Europe. Father Carroll was ordained at Liège in 1759, and was a professor at St. Omer's while Thomas Lloyd was a pupil there. Thomas Lloyd had been sent there at the age of seven and remained until he was fourteen. Here he was not only trained in religious and secular knowledge, but was, as he afterwards said, "trained from his earliest youth in republican principles." It was here that he made the acquaintance and secured the friendship of Leonard Neale, ten years his senior, who afterwards became Archbishop of Baltimore. By advice of Neale, and having been supplied with the means by his uncle Fenn, he emigrated to St. Mary's county, Maryland, in 1771, whilst his parents remained in England. Here he remained until the days of the Revolution came on, and then he did a patriot's duty.

The convention of Maryland met on December 7, 1775, and resolved on the raising of a military force. Charles Carroll of Carrollton was a member of the committee appointed to make regulations for the government of the troops.

The convention also resolved to raise seven "Independent Companies." The Fifth Company was allotted to St. Mary's county, and of it John Allen Thomas was captain; John Steward, first lieutenant; John Davidson, second lieutenant; and Henry Neale, third lieutenant. Thomas Lloyd, at the age of nineteen, joined this company and served with it until the Flying Camp, as these independent companies were called, was disbanded in New Jersey, December 1, 1776, when its term had expired.

Owing to the unpopularity of General Beale and the condition to which the soldiers were reduced, General Washington was compelled to dismiss them, in the face of the enemy. Some few remained as volunteers.

Lloyd then joined the Third Maryland Regiment as ensign at \$16 a month. He continued in the field until September 11, 1777, when the battle of Brandywine was fought. Towards the close of the engagement, while endeavoring to

spike a gun, he was shot through the body, bayoneted and taken prisoner. The Americans having some of the enemy's wounded, on proposition of Washington Howe exchanged all of his prisoners who were in the same condition. "By this liberation," said Lloyd, "I avoided a pestilential prison-ship or sugar-house lazaretto." He was attended to by the celebrated Dr. Rush, and probably at Lancaster, Pa., for when, in 1780, Medical Director Shippen was charged by Drs. Rush and Morgan with "neglect of hospital duty and making false returns at Lancaster," a witness named Thomas Aug. Cal. Lloyd appears in support of the charge and his evidence is given in the *Pennsylvania Packet* of October 21, 1780. That this witness was our Thomas Lloyd I am confident, for at the date of the examination he was in Lancaster, having just been married to Miss Mary Carson on October 2, and the proceedings of the Court of Inquiry are so fully reported as to be themselves an evidence that a shorthand writer had taken the testimony and transcribed it for publication. Lloyd had, in 1777, become a citizen of Pennsylvania by taking the oath of allegiance to our State.

In 1779 Lloyd was appointed to the Quartermaster's Department with the rank of captain and acted under General Gist in forwarding supplies from Delaware, Maryland and Pennsylvania to the southern army, which was under General Nathaniel Greene, who had superseded Gates. At this time Greene's force was "almost naked, badly armed, short of ammunition and supplies and destitute of tents and wagons."

It was while purchasing supplies at Lancaster that Lloyd met Miss Mary Carson, daughter of Robert and Elizabeth Carson. Robert Carson was born in Philadelphia, August 1, 1732. He married Elizabeth Yeaton, born in Philadelphia, September 17, 1739. He was the son of Charles Carson, tailor, a Scotchman, who had married Martha Bar, an Irish woman. They sailed from Dublin and arrived in Philadelphia two weeks before the birth of Robert, who died at Lancaster, January 21, 1775.

Miss Carson was born in Philadelphia October 12, 1762. The family had removed to Lancaster, where Mr. Carson was building the First Presbyterian church.

Lloyd then went to England by way of France. While absent, Miss Carson is said to have prayed that if it were God's will that she should not marry him, he might not return. He came back, and on October 2, 1780, they were married in the Lutheran church at Lancaster by the Rev. Muhlenburg, the patriot minister of the Revolution. Jacob Bar was witness.

Mrs. Lloyd afterwards became a Catholic through reading Challoner's "Unerring Authority of the Catholic Church," which Lloyd published in 1789.

Congress having established a Finance Department and having appointed Robert Morris as the Superintendent of Finance, Michael Hillegas was appointed Treasurer of the United States. He appointed Thomas Lloyd as his secretary, whose salary appears by the statements of the accounts of Morris to have been \$513½ per quarter, that being the sum paid Lloyd from October 1 to December 31, 1782. Lloyd continued in this capacity until the declaration of peace and the recognition of the independence of the country which he had fought and suffered for.

In the summer of 1788 a town meeting was held at the State House to consider the depression of trade. Mathew Carey, a Catholic, had in January begun the publication of the *Pennsylvania Evening Herald and American Monitor*. He attended the meeting and from memory reported a speech of Jared Ingersoll, which, though that gentleman revised it, he declared very accurate. This endeavor was a novelty, and it brought the *Herald* from a languishing condition to one of greater prosperity.

Carey, on August 27, began the publication of debates in the Pennsylvania House of Assembly, reported by a system of shorthand of his own invention.* He refused

* The MS. of these reports for 1789-6 are preserved in the Ridgway Library, Philadelphia. They were presented by Mr. Carey.

proffered compensation from John Dunlap, publisher of the *Pennsylvania Packet*, for permission to use the reports. Having been refused, Dunlap at next session engaged Lloyd to report the proceedings.

Carey then engaged Lloyd to teach him his system of shorthand. Those whom Lloyd taught gave bond not to make known to others, without his permission, the system or any part thereof. Carey says that with Lloyd's system he did not succeed any better in reporting than with his own. He also says in his "Autobiography" that Lloyd was "an excellent stenographer as far as taking down notes," was concerned, "but a miserable hand at putting them in English dress," which simply means that Lloyd, like Bob Norberry, the Irish reporter, simply transcribed his notes into the words spoken, and did not improve the language used by the speakers.

After the formulation of the Constitution by the convention, which closed its session on September 17, 1787, a convention was called in Pennsylvania to consider its adoption. It met on November 21, 1787. On Friday, November 23, "an application from Thomas Lloyd to be made assistant clerk was read, and a motion, complying with the request, was postponed," says the record. Lloyd then resolved to report the debates and to print them on his own account. He advertised that the debates would be "accurately taken in shorthand and be published in octavo volumes at \$1 per hundred pages." He issued only one volume containing the speeches of James Wilson and a few of those of McKean. It was printed by John Folwell, who, on May 5, 1788, was paid £6 5s. for press-work done on the debates of the convention. The co-editors of "Pennsylvania and the Federal Constitution" (p. 15) say he was bought up by the Federalists, and in order to satisfy the public was suffered to publish one volume containing nothing but speeches made by two Federal leaders. "That the debates were thus suppressed may be considered reasonably well established." But no facts are given, and in a personal interview with one of the compilers of that

great work, nothing but inference could be stated. It is just as probable, according to our view, that the subscriptions were not numerous and that the two Federal leaders agreed to save Lloyd from loss if their speeches alone were given. Besides, the Federalists withdrew subscriptions from all publications not favoring the proposed Constitution, and doubtless this deterred Lloyd from publishing speeches unfavorable to it.

On November 24, 1787, James Wilson made a speech which was printed in pamphlet form by Thomas Bradford. It had been reported by A. J. Dallas, editor of the *Pennsylvania Herald*.

In the advertisement of his work on December 3, 1787, Lloyd added the following :

"Several of the editor's friends having supposed that a pamphlet printed by Thomas Bradford entitled 'The Substance of a speech delivered by James Wilson, Esq., etc.,' was written by him, he conceives himself under the necessity of counteracting any impression such an opinion may have made upon the public, by assuring them that he was not the writer, but pledges himself to give that address in the volume without mutilation or misrepresentation."

In the *Pennsylvania Gazette* of December 19, 1787, Lloyd inserted the following letter :

"MESSRS HALL & SELLERS :

"I observe a gross misrepresentation both in the opinions and words of Dr. Rains's speech on last Wednesday in Convention; I shall therefore give you a short account of the substance of it and hereafter shall in my printed volume of debates give you every word of it.

"December 17, 1787.

"THOMAS LLOYD."

The volume appeared early in 1788 under the title of "Debates in the Convention of the State of Pennsylvania on the Constitution proposed for the Government of the United States." It was dedicated to "the Society of Political Enquiries in the City of Philadelphia" and "as a mark of high esteem entertained both for the advantages of that new Institution and the characters who compose it."

In 1789, Thomas Lloyd reprinted from the London edition "The Unerring Authority of the Catholic Church in Matters of Faith. Maintained against the Exceptions of a late Author in his Answer to a Letter on the subject of Infallibility ; or, a Theological Dissertation, in which the Infallibility of the Church of Christ is demonstrated from innumerable Texts of Scripture, from the Creed, from the Fathers and perpetual tradition. To which is prefixed eight preliminaries, by way of introduction to the true Church of Christ. 'Seek and you shall find.' Matt. vii : 7. London : Printed, Philadelphia. Reprinted for T. Lloyd, MDCCLXXXIX."

Mr. Lloyd's own copy of this work is in the possession of our Society. An autograph letter of Rev. John Carroll concerning it, also in our Society's possession, reads :

"BALTIMORE, January 12, 1789.

"*Sir*:—With this you will receive the list of subscribers for 'The Unerring Authority, &c.'—at least, such as I have been able to collect. For notwithstanding my request to have the names of the subscribers returned by Christmas, many have neglected it. My occupations here have prevented my seeing persons in other parts of the State who would, I know, have added their names to the list ; but tho' I cannot now authorize you to put them down as subscribers, I expect to be able to do so in a short time.

"I mentioned to you that Coghlan, the London bookseller, had written to me something concerning a gentleman of your name, which I could not then recollect. He sent a letter at the same time, which I sent, not having the pleasure of knowing you then, to Mr. Molyneux, requesting him to enquire for the person to whom it was directed. I think Mr. Molyneux never gave any answer on the subject. I have now referred to Coghlan's letter, to find as follows :

"'The letter to Thomas Lloyd, Esq., is from Mr. Southworth, Master of Sedgely Park School. He is told the above is Secretary to Congress with an appointment of £2000 a year. He begs you will let him know what Mr. Lloyd really is. He will remember my name.'

"I am with great regards, sir, your obedient and most humble servant,

"J. CARROLL."

"P. S.—In Mr. Sewall's list of subscribers two names are not filled up, they not being legible. They shall be obtained on another occasion. Mr. Robert Walsh has some names likewise on his paper ; but I cannot see him before Mr. Beeston's departure. I have not Mr. Green's re-

tions. I saw on his subscription paper the following names: Hon. Charles Carroll, of Carrollton, Esq., Hon. Daniel Carroll, Esq., Mr. ——— Leigh."

Lloyd was in New York at the opening of the First Congress on March 4, 1789. No quorum attended until April 6. At the ceremony of the inauguration of Washington, Lloyd, according to a tradition in his family, stood on the balcony, near Washington, while the First President took the oath of office, and when Washington delivered his inaugural address in the Senate Chamber he reported it, and on the next day laid a copy of it before the House of Representatives. Lloyd supplied the *Gazette of the United States* with a copy, which it published May 2, 1789. Lloyd's copy of the *Gazette* is now deposited with our Society.

Lloyd remained and reported the proceedings of the Congress. He lived at 56 Water street. He published the debates under the title of "The Congressional Record, or History of the Proceedings and Debates of the First House of Representatives of the United States of America." It appears in four volumes of 614, 449, 502, and 182 pages respectively. The first volume was issued in ten numbers. A copy of the work is in the Society's Library. The proposals for subscriptions were announced in the *New York Gazette* of May 1, 1789.

In 1790 he also published "The Acts Passed at a Congress of the United States of America begun and held at the City of New York on Wednesday the Fourth of March in the year 1790." This had one hundred and forty-four pages. Congress adjourned in September. Its second session was held in New York January 4, 1790. Lloyd published the acts of this session also.

On January 22, 1790, he was elected a member of the Tammany Society of New York.

Congress, having selected Philadelphia for its future sessions, assembled on December 1, 1790, in our city in the hall on the southeast corner of Sixth and Chestnut streets.

Lloyd was again the chief of the stenographers of the House of Representatives—the Senate having none.

The House of Representatives met in the back room on the first floor of the building now occupied by the Court of Quarter Sessions. The Senate met in the room above. In the House there was a platform, elevated three steps, plainly carpeted and covering nearly the whole of the floor space—leaving but a limited promenade for the members and privileged persons and room for four narrow desks between the Sixth street windows for the stenographers.

Lloyd, Gales, Callender and Duane were the reporters of Congress in 1796 and later. All were victims of England's tyranny. The republican principles of Gales had involved him in trouble with the English government and he had come to Philadelphia. Callender was an exile for seditious publication in Scotland—the "Political Progress of Britain"—a book which he re-issued in Philadelphia in 1794. Duane, though born in America, was reared and educated in Ireland. He also, while in India, had incurred, by publications, the opposition of the English government and had been prosecuted; while Lloyd, who fought against England for American liberty, was, as we shall see, "an English convict" for his republican principles.

In the fall of 1791 Lloyd and his wife went to London, on "a family occasion," he said. He intended to remain two years. They lived with his parents "opposite the sign of the Britannia Inn, Tottenham Court Road, near Kentish Town."

His father, William Lloyd, was then engaged in building houses in King street, near Wapping, and had taken ground to build twenty more that summer. He was also engaged in steamboat experiments on the Thames, and had his collar-bone broken while experimenting.

Thomas Lloyd had landed interests in London, for it appears that before May, 1792, when he made a trip to France, then in the midst of its Reign of Terror, he had mortgaged to a Mr. Wilde, of Maidstone, Kent, a lease-

hold for ninety-nine years, under Lord Camden, on the seven houses Nos. 6, 7, 8, 9, 10, 11 and 12 in Camden Place, on the Hampstead Road. His father, at this time, lived at No. 6.

In 1792 Lloyd issued in London "The Commentaries on the Constitution of the United States of America, with that Constitution prefixed. In which are Unfolded the Principles of Free Government and the Superior Advantages of Republicanism Demonstrated." This was printed "for J. Debrett," publisher of the "Parliamentary Register." It was a re-issue of the remainder of Lloyd's "Debates in the Pennsylvania Convention," with a new title, and with pages 20-23 printed in London.

The pecuniary responsibility of the undertaking was Lloyd's, as Debrett, as early as 1788, had received from Lloyd seven hundred and twenty-five volumes of the "Commentaries" and had declined to reprint the "Congressional Register." When Lloyd was arrested for debt, Debrett owed him £121 9s. About September, 1792, Lloyd, owing to some "disappointment and unexpected expenses" which, said he, "rendered me incapable of discharging, on the moment of demand, two debts I had contracted, on which account being arrested, I removed myself, for my better accommodation, to the Fleet prison," after having waited fifteen days for the arrival of a judge in town.

On December 17, 1792, Lloyd and Captain Patrick William Duffin, late captain of the Fourth Company of the Irish Volunteers, were charged with "an infamous, wicked and seditious libel concerning the prison and the government," and with "intending to excite and stir up divers prisoners to break open said prison and to escape and to go at large with force and arms in the Fleet prison." The libel consisted of the following notice posted in the prison and which it was charged Lloyd was seen to write:

"THIS HOUSE TO LET.

"Possessal possession will be given by the present tenant, on or before the first day of January, 1793, being the first day of the commencement of Liberty in Great Britain.

"The Republic of France having rooted out despotism, their glorious example and success against Tyrants render infamous bastiles no longer necessary in Europe."

This paper was posted on the chapel door by Duffin on October 28. The warden testified that he had sent for Lloyd on October 31 and had discouraged him from "seeking a reform in the government," but Lloyd "entered into arguments tending to defend his position." He argued on the propriety of the bills and the doctrine laid down in them, but did not admit that they were his. Lloyd was then confined "in a strong room" as a punishment.

Ten days afterwards Duffin was sent to the same cell. Duffin in a statement to the Secretary of the Home Department declared that he found Lloyd "to be badly accommodated." An under-turnkey had stripped the cell of every article therein, not leaving a jug for water. "In this situation we are now locked up together and so completely excluded from society that we may perish without it ever being known to our friends or relatives what has befallen us."

When the trial came on, after Lloyd had been twenty-two days in the "strong room," bail being refused, he had to make his own defence, as "the enormous expense" debarred the engagement of an attorney. Lloyd claimed that under the law of England he was entitled to a jury having one-half aliens. He was told that he had not claimed the right in time; and he made answer that, "unused to the practice of courts of justice, he was taken unawares by the rapidity of the officer who swore in and impaneled the jury, which was begun and nearly ended before he was well in his place." He declared that he was "conscious of never having written or pasted up the libel, nor contemplated escape or suggested it to others." Even if he had, he claimed "he was warranted to do so without its being imputed to him to be a crime," because he was illegally confined for debt, which was unwarranted by the law of nature and contrary to civil liberty.

Lloyd then entered into an argument against the justice, constitutionality and legality of imprisonment for debt. It occupies twenty-four pages of his report of the trial, which he issued in two editions.

He made this argument, as he said, so "as to satisfy the jury of the illegality of his imprisonment, as then they could not convict him of an attempt to escape," which, however, he denied having attempted or advised or suggested.

With regard to the declaration in the indictment that he was "a person greatly disaffected to monarchical government and to the Constitution of England," Lloyd, in his address to the jury, said: "As to my want of attachment to monarchy, it ought never to be imputed to me as a crime; from my early youth I have been trained in republican principles, and my manhood has been employed in procuring their establishment in regions more extensive than any European kingdom. You will find individual happiness and national prosperity better promoted by such system of government in that nation than we are capable of discovering to have been the case in any other country from historic research or visual inspection."

Two copies of the alleged libel, but differing in a few words, were in evidence at the trial. Lloyd claimed he could not be convicted, as the copies submitted did not agree with the indictment. The Chief Justice allowed "the validity of the objection" taken by Lloyd, and declared that if the paper submitted was the only thing exhibited against him, he must be acquitted. But if he were concerned with Duffin in posting the other paper, he must be convicted.

When the jury was retiring Lloyd desired that it should take both papers with it, but the Justice ordered him to sit down, saying, "you have no right to dictate here." Lloyd asked the Judge to have the papers sent to the jury, but he was "ordered to be quiet and to say no more."

In a few minutes Lloyd and Duffin were declared guilty, though no evidence whatever was given to show that Duffin and Lloyd had ever met or spoken, or that Lloyd

was with Duffin when the alleged libel was posted up. The only witness, who declared that he had seen Lloyd with writing which he would not declare was the paper mentioned in the indictment, was an Irish barrister known to the Chief Justice to have been stripped of his gown at the Irish bar and who, when he testified against Lloyd, was under indictment for perjury, which was a fact then known to the four judges on the bench.

On January 31, 1793, Duffin and Lloyd were called for sentence. Judge Ashurst declared that Lloyd "had shown himself inimical to kingly government and had shown little regard for the practices of courts of law" and "had evinced a determined and inflexible spirit which was obnoxious to the temper of the times and the present state of affairs, and that the Court had agreed to make a difference in the punishment, though it saw no difference in the crimes of the two culprits." Lloyd was then sentenced to one hour in the pillory, to three years in Newgate, and to find securities for £1000 for good behavior for five years. Duffin was given two years imprisonment and securities for good behavior for two years in £200.

It was customary to give the pillory punishment at the close of an imprisonment. But on the ninth day of Lloyd's imprisonment he was placed in the pillory in front of the Royal Exchange.

On October 14, 1793, Lloyd appealed to Thomas Pinckney, United States Minister to England, claiming that "the United States are bound to interfere in my behalf upon this my solemn application, in order to obtain for me the redress of the injuries I have sustained." But redress was not given. Lloyd served his term. He was released in February, 1796, and returned to Philadelphia. A diary kept in Newgate is now in the American Catholic Historical Society's care.

I speak of this case so fully, as it may, perhaps, be the first case of the trial and imprisonment by England of an American who claimed a mixed jury. It illustrates the fact, too, that our country has not progressed beyond 1793

in defending its citizens in England. Lloyd claimed that a mixed jury had been uniformly allowed when the request was made by or for a foreigner of any other nation, and that "an odious distinction had been made to the prejudice of a citizen of the United States."

Thus it seems that a Philadelphia Catholic was the first to raise the question which is not yet settled to our country's honor. As imprisonment for debt (for which Lloyd was in Fleet street) has been abolished in England and this country, Lloyd's full and earnest points of defence, that such an imprisonment was "unjust, unconstitutional, illegal and an offence against that personal liberty which is man's natural, inherent right, which cannot be taken or surrendered unless by the commission of some great and atrocious crime," merit praise and record.

While Lloyd was awaiting sentence in London his work on shorthand was being published in Philadelphia. On January 13, 1793, James Carey, brother of Mathew, issued by subscription, in a sixteen page 12mo. book, "The System of Shorthand Practised by Thomas Lloyd in taking down the Debates of Congress, and now (with his permission) Published for General Use." It was "Entered According to Act of Congress and sold" by H. and P. Rice, No. 50 Market Street, Philadelphia. There is a copy in the American Catholic Historical Society's library.

"The whole of the shorthand system" was "comprised in the two small plates of the characters and their combinations." In advising the learner to practise in the use of abbreviations adapted to the "particular department he will most probably have occasion to display his stenographic skill in," there was this now seemingly quaint suggestion, that "the stenograph who intends to take down the debates of Congress need not, in planning his abbreviations, ever think of *heaven, hell, God, devil, salvation, damnation*." We fear that after the lapse of a century the men in Congress have but little concern about these subjects and its reporters need not as yet think about shorthand characters to record them.

This system of shorthand was the invention of the English Jesuits at St. Omer's, who, said Carey, "showed very great judgment in applying all the simple characters to the consonants, which constitute the grand outlines of almost every word, and may be considered as the bones and muscle in the body of a language, and leaving the vowels to be supplied by the reader."

While in Newgate, Lloyd published two editions of his trial and advertised for sale "By Thomas Lloyd in Newgate: 'Commentaries on the Constitution of the United States,' 'The Debates of the Congress of the United States' (in fifty-six numbers), to which are added the 'Reports of the Heads of Departments,' and 'The Laws of the United States and all Treaties entered into by that Nation.' Also published by him in America 'The Debates of the Assembly of Pennsylvania' in four volumes. 'A Collection of the present Constitutions of each of the Fifteen States' will speedily be published. And all of Thomas Paine's publications during the last war are expected by the first vessel from Philadelphia and will be disposed of to Candid Enquirers."

Even when in Newgate, Lloyd endeavored to promote the interests of his country. Efforts were being made to establish manufactories in our country. Thomas FitzSimons, a Catholic, first urged that an impost on goods imported should be levied to aid American manufacturers. Thomas Lloyd, a Catholic, and in jail for enmity to monarchical principles, was solicitous for the promotion of American manufactures. Accordingly on October 11, 1794, "Thomas Lloyd, of the city of Philadelphia, but now in London, John Ford of Lambeth, Surrey, and William Raynaud of Piccadilly, London, organized a Company styled *The American Republic's Manufacture*," to manufacture "from materials of animal or vegetable substance, or combinations thereof, fabrics of cloth, blankets, carpets, hats, caps, bodices, stockings, linens, cottons and every other description of goods that are practicable." "The principle of this manufacture shall be by spinning or weaving," says

the agreement, "as well as combining the materials without spinning or weaving or any other way either now or hereafter to be devised."

A manufactory of machinery was also to be established. The capital was to amount to \$150,000 in three hundred and seventy-five shares of \$400 each. Robert Morris was to have two hundred and fifty shares "if he accepted the same." The remaining one hundred and twenty-five shares were to be sold in Europe, but no European subscriber was to be allowed "more than ten per cent. on the sum paid unless he or his assign shall settle in the United States"—a requirement which it would be good American policy to adopt to-day.

Lloyd was released at the expiration of his sentence in 1796, after he had given bail. He at once returned to Philadelphia, arriving home April 5, 1796. On his return he again became stenographer to Congress while in Philadelphia and in Washington.

The fall and winter of 1800 and the summer of 1801 were spent by Lloyd as secretary to Mr. Cooper, who was entrusted with the settlement of the Connecticut claims in the Wyoming valley, which before and after the Revolutionary war had been a source of discontent and warfare. He wrote to his wife from Wilkesbarre on August 31, 1801, saying that in consequence of Mr. Cooper's attendance at Northumberland Court he had "had all the business to transact" himself, "which, you may rely upon it, has kept me pretty busy." "I hope he will acknowledge I have done well," he writes, "for you know the greatest gratification I receive for my services is praise." He closes: "Oh! Oh! what think you of my standing with the Yankees? Would you imagine that after people had such names to give their children as Washington, Adams, Jefferson and other distinguished men, they would look for a name so humble as mine? and yet the fact is that a fine boy here, whose father and mother I scarcely know when I meet them, has been named after me, Thomas Lloyd Elkins. Hence you may see the estimation I am

held in by the New England folks." But he added: "Don't notice this little piece of vanity to any of our acquaintances." I notice it now as testimony of his worth.

In 1803 and during several subsequent years Lloyd attended Congress in Washington, reporting its proceedings and forwarding claims of revolutionary officers. In 1804 he reported the proceedings of the Pennsylvania House of Representatives concerning the application of the Bank of Philadelphia for a charter by request of the directors. While in Philadelphia he engaged in the teaching of shorthand.

In 1819 Lloyd published his "System of Short-hand." Subscriptions were given by the distinguished men of the city and country. President James Monroe, Henry Clay, Archbishop Neale and like eminent men were among the subscribers. The book of autographic subscriptions is in the possession of the American Catholic Historical Society.

On July 5, 1820, Lloyd was appointed assistant to John Conard, to take the census of Middle and South wards.

In 1821 Lloyd reported the Conwell-Hogan-Harold contention suit about pastoral rights at St. Mary's church. His notes of the case in the Supreme Court of the State are deposited with the American Catholic Historical Society.

Though the official reporter of Congress and employed in public life for many years, yet in no work on shorthand is Lloyd named except in Circular of Information No. 2, 1884, of the Bureau of Education. His name is utterly unknown in Catholic history. He had preserved all his books and papers, and only of late years have they been scattered or destroyed.

I sent Lloyd's original "notes of the Supreme Court Proceedings in St. Mary's Charter Case in 1821" to J. J. McElhone,* Chief of the official Congressional re-

* J. J. McElhone was born April 19, 1832, was baptized at St. Augustine's, Philadelphia, April 22, 1832, by Rev. N. O'Donnell, O. S. A., and died June 17, 1890.

porters at Washington, for examination. Mr. McElhone wrote to me :

"His system of shorthand, of which Thomas Jefferson and others of the first administration of Washington and members of the First Congress subscribed for one or more copies, is not in the Library of Congress, although it has shorthand publications from Queen Elizabeth's day down. The Library has, however, Lloyd's 'Report of the Proceedings and Debates of the First Congress under the Constitution of the United States.' It is a rare book, in several volumes, and not often procurable except at a high price. He was the first official reporter of Congress, and, strange to say, although his report of the proceedings and debates of the first sessions of Congress is well done and valuable for the light it throws upon the beginning of our national life, on many political questions of importance, I find in the 'Reading Notes on the Constitution of the United States, by James Barnwell, A. M., Librarian of the Philadelphia and Logonian Libraries,' not the slightest reference to it, while many other reports are indicated."

Thomas Lloyd died January 19, 1827, at No. 148 North Eighth street, west side near Race, now No. 220. He was buried in St. Augustine's graveyard, at the church, in a grave in the northeastern section, close by the north wall, about mid-way. It is as yet unmarked and unknown save to three or four persons. Decoration days come and go, but the soldier of the Revolution, who gave his blood for the liberties we enjoy, lies in an unmarked, undecorated grave. During his illness his daughter Hannah wrote to the Sisters at Emmetsburg asking prayers in his behalf. Sister Mary Xavier replied as follows:

"ST. JOSEPH'S, 25TH NOVEMBER, 1826.

"MY DEAR FRIEND—I have received your affecting letter. Our dear Mother requests the prayers of the whole community. Spoke to the Presb. gentlemen, and prayers, you may be sure, also the holy sacrifice of our Altar, will be offered up to the throne of the Most High for your father. They have commenced the novena. I besides, begged the prayers of our worthy friend, Rev. Mr. Brute, whose piety you well

know. All hearts feel for you, my dear and much afflicted friend. I have also the great happiness of keeping on Sundays and Holy Days a large Catechism class at the Mountain. I will request the prayers of those fervent little creatures, who are no doubt the well beloved children of our good Lord. Our Holy Communion of to-morrow will be offered up for the same intention. Have a great confidence, my dear friend. God is so good; He will certainly hear your request, and grant what you desire of Him. Could our JESUS, after all He has done for us, refuse anything to His children when, with a heart of faith, we call upon Him? I believe He cannot refuse. I finish, wishing you all the heart of a friend can wish.

"Yours in the Sacred Heart of our Amiable Saviour,

"MARY XAVIER."

The reporters of Congress of the United States should place a memorial tablet over the grave of the reporter of the First Congress.

If I but imperfectly and in unadorned words place his career even briefly on record, does it not prove the usefulness, if not the necessity, of such a society as ours, and give proof of the work to be done, in order that we Catholics may know our own who have served well our country in every position?

In addition to the publications named in the preceding pages, Mr. Lloyd also published the following [Lloyd's publications are not named in Finotti's "Bibliographia"]:

1788. "The Debates and Proceedings of the Convention of the State of New York Assembly at Poughkeepsie on the 17th of June, 1788. To deliberate and decide on the form of Federal Government recommended by the General Convention at Philadelphia, September 17, 1787. Taken in Short Hand. New York. Printed and sold by Francis Child, 1788, 8 vo. 144 pages."

1803. "Trial of Alexander Addison, Esq., President of the Court of Common Pleas in the Circuit consisting of the counties of Westmoreland, Fayette, Washington and Allegheny, on an impeachment by the House of Representatives before the Senate of the Commonwealth of Pennsylvania. Taken in short hand by Thomas Lloyd, Lancaster, 1803." [No. 8606 O. Kidgway Library.] Also second edition with appendix.

1805. "Trial of Thomas Chase, an Associate Justice of the Supreme Court of the United States, impeached by the House of Representatives for high crimes and misdemeanors before the Senate of the United

States. Taken in shorthand by S. H. Smith and Thomas Lloyd. 2 Vols. Washington City, 1805."

1806. "Trial of Thomas O. Selridge, for killing Charles Austen in Boston, 1806. Taken in shorthand by Thomas Lloyd and George Canes." Boston, 1806. [No. 3783 and 880 O. Ridgway.] Also second edition.

1806. "Trial of the Boot and Shoemakers of Philadelphia, on an indictment for a Combination and Conspiracy to raise their wages. Taken in shorthand by Thomas Lloyd. Printed by B. Graves, 40 N. 4th, for Thomas Lloyd and B. Graves."

1807. "The Trial of William S. Smith and Samuel G. Ogden for misdemeanors had in the Circuit Court in the United States for the York District in July, 1806. Taken in shorthand by Thomas Lloyd. New York."

1809. "A Report of the Whole Trial of General Michael Bright and others, in the Circuit Court of the United States for the District of Pennsylvania, on an indictment for obstructing the execution of a writ of arrest issued out of the District of Pennsylvania. By Thomas Lloyd. Philadelphia, 1809."

1809. "Case of Elizabeth Sargent vs John Smith. Published by Patrick Byrne, near Fifth and Chestnut."

1819. "Lloyd's Stenography, publicly practised by him for nearly half a century, with his latest improvements, patented. Philadelphia. Printed for Thomas Lloyd, No. 148 North Eighth street. 1819. 31 pages 5 plates."

"Lloyd's Stenography" was published in London in 1835. But this was not issued by Mr. Lloyd, as he died in 1827.

1820. "Proceedings of the Presbytery of Philadelphia in the case of Samuel Wente, on his appeal from the decision of the session of the Second Presbyterian Church in Philadelphia. Taken down in shorthand by Thomas Lloyd, Esq., Philadelphia. Published by Jonathan Pomeroy, 134 North Fourth street, Philadelphia, 1820."

THE RIDE OF THE ROYAL WRAITH.

[By Charles H. A. Esling. Written for and delivered at the celebration by the American Catholic Historical Society of the Centenary of the Inauguration of Washington as First President of the United States, Philadelphia, April 30, 1889.]

I.

O crownless King of the hearts of men,
Grasping the sceptre of love's sweet sway,
Purple-clad lord and citizen
Wreathed with victory's oak and bay,
Rise on thy spirit's mighty pen,
Rise in thy power and pride to-day.

II.

Rise ! for the trumpet of deathless fame
Through a century's echoing vista calls,
And with Columbia's joy-lit flame
Pierces Death's dark and gruesome walls.
And bids thee answer our loud acclaim :
Great Spirit leave Valhalla's halls !

III.

Break, break Mount Vernon's pillow of stone !
Our slumbering Barbarossa thou !
The ravens of discord the land have flown,
The century bides thy wakening vow.
Thy people of all degrees, as one,
Bear shield and sword before thee now.

IV.

Come forth ! as the Black O'Donoghue rides
On May-day of each septennial year
From his mystic tomb 'neath Lough Earne's tides,
'Mid flowers of foam o'er the emerald mere,
And through his enchanted castle strides,
Welcomed with ancient festal cheer.

V.

Mount and ride through the golden dream
 Of a century's light, as in lands afar
 Charlemagne's spirit rides o'er the stream
 On the moonlit bridge,—as the orthodox czar
 Rides a white wraith in the misty beam;
 Our Batayushka! Our Gosudar!

VI.

For thou hast heard from among the dead
 Not the artillery's maddening roll.
 Thou hast not waked 'neath an army's tread,
 The whirl of drums, nor the tocsin's toll,
 Nor the blare of trumpets that terror spread
 As they tell the story of war's dread dole.

VII.

But thou hast heard, in thy grave, the cries
 Of a Nation ransomed by thy sword,
 A people whose faith has kept the prize
 Of freedom thou gavest them, and the word
 Thou sworeest for them 'neath the April skies,
 When thou had'st them to peace restored.

VIII.

And now they bid thee come forth again,
 At the close of a century's golden years,
 And, riding in spirit to Freedom's fane,
 Renew at her shrine, for the listening spheres,
 The oath that, like a prophet's strain,
 Weds the age that dies to the age that nears.

IX.

And though the figure that rides apace,
 Not thine, that art to memory lent,
 Beneath the veils of form we trace
 Thy majesty's emblazonment,
 And Washington's official grace
 In each vicarious President.

X.

For our crownless King he dieth ne'er,
 Ours Washington's, 'till lives and tongues
 In the hearts of his people, his empire, far
 From deathless heritage. Whoso gains
 His throne, his art of gentle craft
 His power and his power attains.

XI.

Behind him whispers no warning slave :
 Remember thou art but a man ;
Our Cincinnatus hath sheathed his glave,
 He ploughs where frowned war's barbican.
Our Cæsar no spurning hand doth wave
 When duty tenders the laurel span.

XII.

And grander the vision he sees than dream
 Of poet, or fabric of wizard's hand ;
Wealth's argosies bounding on every stream,
 Proud cities dotting the prairie land,
While Science on wings of air and steam
 Wields lightning's thaumaturgic wand.

XIII.

But,—who are these quaint dusky forms
 That seem from ancient tombs enfreed ?
Virginia's sons, in shadowy swarms,
 His roadway crowd, afoot, asteed,
With mellowing tear, with smile that warms,
 They speak her April-phased God-speed.

XIV.

Break, wakening land, into paths of bloom !
 Carol, ye birds, in the Maytide bowers !
Strike, silvery cymbals of flood and flume !
 Wave banners of blue and gold ! Ye powers
Of air hail, too, with sweet perfume
 This Cid Campeador of ours !

XV.

But, now, for a moment he seems to stay,
 Ere yet his triumph is scarce begun,
His pure glance falls, like a sun-spel ray,
 On graves that honor—or valor—won,
Where sleep together the Blue, the Gray,
 In yon God's-acre—Arlington.

XVI.

Lo! dearest to him, with the pride of home,
 Potomac's city that bears his name,
Whence Freedom on her imperial dome
 Keeps watch with face to the Orient flame,
And shafts as fair as of Greece or Rome
 Mark Love's first stage on his path of fame.

XVII.

Through Baltimore "Village," he rides along,
 And passes anon McHenry's fort,
 Where a patriot minstrel's jubilant song
 Made of invasion's terrors a sport,
 And 'mid red stars of the night of wrong
 Told the horoscope in our banner wrought.

XVIII.

From "the head of Elk" to the fairy gorge
 Where silvery songs sings Brandywine,
 Of dark Paoli, and Valley Forge,
 And Chadd's Ford, where our Spartan line
 Of yeoman cohorts showed King George
 What price men pay for rights divine.

XIX.

But, see ! Just o'er Penn's State line waits,
 Booted and spurred, a brilliant group,
 The escort to Philadelphia's gates,
 — Trumpet a-lip and hand a-croup —
 Brave Markoe and his knightly mates,
 The city cavalry's First Troop.

XX.

Now into the saddle with clangor and clash
 Of jingling sword and glittering steel,
 Then on to Gray's Ferry bridge they dash,
 From its bowery float they galloping wheel
 Up to the city while pennons flash,
 And howitzers welcome him, peal on peal.

XXI.

O, Schuylkill ! threading thy hilly maze
 To meadowy vales through sylvan clews,
 Singest to him on this day of days,
 Of Barren Hills and the fight at Chews?
 The true keynote of thy rippling lays
 Breathes from thy Laurels, not thy Yews.

XXII.

And now down ancient Market street
 He rides, of hearts and eyes the star,
 Chapeau and kerchief the blue air beat,
 Like land from the howler freed ! Hurrah !
 And shouting from the hero greet
 Our freedom Band, our plumed Navarre.

XXIII.

The Delaware's crossed to Trenton's shore,
Not as he crossed that Christmas night
'Mid isles of ice, with each muffled oar,
And his phantom host in the weird moonlight,
And knocked at the startled foeman's door
With the mail-clad hand of a victor's might.

XXIV.

But as he came that morn of yore
When Spring's sweet bloom blest fields and bowers,
And "Welcome, Mighty Chief, once more,"
Sang white-robed maids in sunny hours,
"Welcome to this grateful shore,"
And, "Strew, ye fair, his way with flowers."

XXV.

Bright arch of flowers, fair iris-bow,
Spanning old Trenton's storm-swept sky,
Her mothers by thee long ago
Spoke their bloom-blazoned prophecy ;
The daughters now its promise show
Fulfilled, and hail their champion nigh.

XXVI.

By Bifrost bridge—the seven-hued bow,
From Niffleheim, dark land of ice,
Alone could Norseman warriors go
To Asgard, Odin's paradise,
So from war's brume to glory's glow
Pass, Chieftain, by this arched device.

XXVII.

At Princeton, learning doth bestow
Her sons where once thy squadrons wheeled,
And see, with harvest blooms aglow,
Erst Monmouth's battle-fevered field,
And Morristown's bleak hills of snow
In festal verdure stand revealed.

XXVIII.

Ye gallant tars of Elizabethport,
Sweep his gay barge o'er the water-porch
Of the Nation's gate ! flotilla and fort
Flame tongues of welcome ! light up your torch
Proud Liberty, vestal of Freedom's court,
Scroll Doubt's foul mists with its healing scorch.

XXIX.

Lo! Freedom waits, and Justice scales,
 High-poised, with her unanswered prayer
 In trembling balance, while all the gales
 Of Heaven waft even to the lair
 Where crouched Oppression hears—and pales—
 Hope's invocation: *Swear, oh Swear!*

XXX.

He comes! he comes! his journey done,
 The conqueror enters the temple gates!
 Columbia's love annoints her son!
 His oath doth weld the unwedded States,
 And Freedom's cycles now begun
 Her broad-sealed charter consecrates.

XXXI.

Ne'er shall that oath return a void,
 But, like the smallest winged seed
 On ether's azure pinions buoyed,
 Its pregnant germ of love shall speed,
 'Till grown, by discord unalloyed,
 The world's *Amen* to Freedom's creed.

XXXII.

Within its beak her eagle grasps
 Columbia's flag of stripes and stars,
 The while with either talon clasps
 The olive-branch and thunder-bars,
 And soars o'er him with fervid gasps
 In peace our Jove, in war our Mars.

XXXIII.

'Mid noble forms see him, once more,
 On daïs'd seat of honor set;
 Bepowdered gallants, on the floor,
 High-heeled brocaded dames have met,
 —Their fans aloft *a la Pompadour*—
 In the stately maze of the minuet.

XXXIV.

And there, at every song and toast
 From countless lamp-lit boards upstart
 He sits—whom e'en *Le Duc* has lost
 In gaudy mass's solemn scot—
 And the lamp-lit twinkle the stars best
 From gem at scops and radiant scot.

XXXV.

While 'mid her joy's high carnival,
As if to vouch her glory's dreams,
Columbia on her storied wall
Traces in script of living beams
Her hero's motto over all:
Exitus acta probat gleams.

XXXVI.

Surely on such a scene as this
The sons of God themselves look down,
While from their battlements of bliss
The heroes old of high renown
Waft benediction's holy kiss
To him whose honor is his crown.

XXXVII.

Not as King Pedro laid his bride
Again amid the grave's dank must,
When he, upon his throne of pride
In Lisbon's fane had madly thrust,
And with love's homage glorified,
And crowned in pomp her crumbling dust,

XXXVIII.

Do we consign back to the tomb
Thy manes, for though love than death
Be stronger, yet from earth's dark womb
Thy dust we called not, but thy breath,
Thou aureoled spirit, free from doom
Of time or blight that cankereth.

XXXIX.

O crownless King of the hearts of men,
Wielding the sceptre of Freedom's sway,
Live on beyond the farthest ken
Of vision that pierces the shadows gray
Which wrap the future ; o'er hill and glen
Ride, Jove of Freedom, and reign for aye !

Some Facts Supplementary to the Article

"CATHOLIC CHOIR MUSIC IN PHILADELPHIA."

Published in Vol. II, of the Records of the American Catholic Historical Society of Philadelphia.

[By Rev. Thos. C. Middleton, O.S.A., D.D.]

NOTE. — The items marked with a (*) have been communicated to me by Mr. Edward J. Aledo a member of the Society. The memoranda relating to Henry Corrie have been taken from original documents in the possession of his son George J. Corrie and copied by me.

The pages marked in curved lines refer to the corresponding pages in the article "Catholic Choir Music" etc., named above.

(Page 118.)

* Mrs. John R. Welsh, organist and choir leader at St. Augustine's church in Fourth st. was succeeded by Mr. George J. Corrie, son of Henry Corrie.

(Page 123.)

Mr. DosSantos resigned as organist of St. Joseph's church (in Willing's Alley) because he was offered a larger salary elsewhere.

(Pages 123-4.)

† Mr. Napoleon LeBrun was succeeded for a short time as organist at St. Joseph's church by a Mr. Duconick or Duconique. The church expenses being very heavy, Father Harbellin, the rector of the church, appealed to his many friends of musical taste to help him by volunteering their services.

(Page 124.)

° Pedro Antonio Daunas was born at Barcelona, in Spain, and was educated at Montserrat. He came to Philadelphia from Washington, D. C. He was the first organist to introduce the brilliant style of organ playing. While at St. Joseph's church he produced many great works such as

Rossini's Stabat Mater, The Seven last Words, etc. In 1852 he left Philadelphia to take the professorship of music at Georgetown College, D. C. He was organist at Holy Trinity, at Georgetown, until his death in 1855. He was the first husband of Mrs. Aledo the present organist of St. Joseph's church, Philadelphia.

(Page 124.)

* Haydn's Third Mass was first sung in Philadelphia, at St. Joseph's church, under the direction of Dr. LaRoche. Mr. Leopold Meignen was associated in its production. It was sung with orchestral accompaniment. Mr. Napoleon LeBrun was organist at the time. The principal parts were sustained: by Madame Dutreve, wife of the French Consul, soprano; Miss Melizet, alto; ——— tenor; and a Mr. Dorigo, basso.

* Henry Corrie built an organ for St. Joseph's church, Philadelphia.

The following is the inscription now on the organ, viz.:

"HENRY COREY. [sic]

Rebuilt by

HILBOURNE L. ROOSEVELT,

New York,

Philadelphia. 1886. Baltimore."

(Page 127.)

In 1829 Henry Corrie built an organ for St. Peter's Episcopal church, at the corner of Pine and Third streets, Philadelphia.

(Page 125.)

Henry, and not George, Corrie built the organ in St. John's church, Philadelphia.

Henry Corrie, the father of George J. Corrie, was born in England, and came to the United States in 1821. He was an organ builder, not a musician. He first resided in Boston, Mass., and then in Philadelphia.

A Summary of Some Original Documents Now in Possession
of Mr. George J. Corrie, of Wayne, Pa.

Item I. A resolution of thanks passed by the vestry of Christ's church, New York, Mar. 9, 1824, signed by Edw. Hitch Cook, sec'y, attesting the satisfaction of said vestry with the organ built for their church by Henry Corrie.

Item II. A letter written and signed by Rev. Stephen H. Tyng, Philadelphia, Feb. 7, 1835, recommending Messrs. Corrie and Hubie as organ builders, and stating that the organ built by them for the Epiphany church and a parlor organ built for himself (S. H. T.) are of great worth and beauty, etc."

Item III. A certificate of excellence with a detailed description of the organ built by Henry Corrie for St. Paul's church, Louisville, Ky., signed by E. W. Gunter, organist, and concurred in by the members of the vestry of said church, viz., Wm. F. Pettit, John P. Smith, A. V. Claggett, J. P. Bull and Samuel Gwathmey.

Item IV. A letter signed "A. F. DosSantos, organist of St. Mary's church" and dated "Philadelphia, November 17, 1846," certifying to the excellence of the organ built by Mr. H. Corrie for St. Joseph's church "at the time I [i. e. Mr. DosSantos] was organist of that church."

This letter is addressed "To the committee of St. Barnes' church, Washington square."

Item V. A certificate signed by Father Barbein testifying to his satisfaction with the organ built by Henry Corrie for St. Joseph's church, in 1839. Father Barbein also states that the organ built by Mr. Corrie for St. Vincent-of-Paul's church, at Baltimore, Md., has given the highest satisfaction etc.

COPY OF FATHER BARBELIN'S CERTIFICATE.

"As I have been requested by Mr. Henry Corrie to express my opinion, concerning an organ built by him for the church now under my spiritual charge, I am very happy to state that the said organ was completed and (*sic*) examined by competent judges and approved of in December, 1839. It is remarkable for the sweetness and purity of its tones; and its power or force of sounds are admirably adapted to the size of the church. From the time it was finished until the present, it has not cost us anything for repairs, beyond the ordinary tuning expenses; and tho' it has been exposed to dust and dampness, in consequence of replastering a part of the church, it is still in good order. It is considered a superior instrument by all the organists and amateurs who have had an opportunity to try it. Soon after the completion of our organ, I had an opportunity of recommending Mr. Corrie to a friend of mine, the pastor of St. Vincent-of-Paul's church, in Baltimore. In consequence of this, Mr. Corrie was engaged to build for that church an organ much larger than ours, which, after its completion, realized their highest expectations. Hence more than ever I feel fully justified in recommending Mr. Corrie to the confidence and patronage of the public.

[Signed]

"F. J. BARBELIN, S. J.,

"Pastor of St. Joseph's church.

"Phila., Nov. 18, 1846."

Item VI. A resolution of thanks to Mr. Henry Corrie by the vestry of Trinity church, in Southwark, Philadelphia, Nov. 4, 1847, signed by William H. Klapp, sec'y.

Item VII. A certificate of excellence, dated Philadelphia, May 14, 1847, and signed by Chas. Zeuner, organist of New York church; W. A. Newland, do. of St. John's Cathedral; Francis Hood, do. of Spruce street Baptist church; Chas. Collins, Jr., do. of German Reformed church; J. L. Gropengusson, do. of Trinity Episcopal church, Newark, and many others.

Item VIII. A printed hand-bill, headed "Organ Manu-
factory, No. 18 Minor Street, Phila." (no date), and
signed by Henry Corrie, in which he acquaints the public
that he "has taken a shop in Minor street, three doors
below Sixth street, where," etc., etc. Then follows a
list of churches, both Catholic and Protestant, and of
private parties, for whom he has built church and parlor
organs.

The references given are of churches and parties in
Pennsylvania, New York, Ohio, Virginia, Connecticut,
District of Columbia, Michigan, Tennessee, Maryland,
Kentucky, Vermont, Delaware and Florida.

The Catholic churches named in this hand-bill are St.
Joseph's and St. John's, in Philadelphia; the Catholic
church in Richmond, Va.; the Catholic nunnery in George-
town, D. C.; St. Peter's, at Utica, N. Y.; Mt. St. Mary's,
at Emmettsburg, Md.; St. Vincent-of-Paul's, Baltimore,
Md., and St. Paul's, Pittsburgh, Pa.



ST. MARY'S GRAVEYARD,

FOURTH AND SPRUCE STREETS, PHILADELPHIA.

RECORDS AND EXTRACTS FROM INSCRIPTIONS
ON TOMBSTONES.*

[Prepared for the American Catholic Historical Society by John J. Maitland.]

The American Catholic Historical Society considers the preservation of the records and inscriptions of Catholic graveyards throughout America of vast importance. Therefore it intends to gather such records and inscriptions before the ravages of time make the work impossible. The list of inscriptions and the photographure, which are here presented to the public, show the nature of the work which the Society expects to accomplish. It has been able to make this good beginning through the generosity of Mr. John J. Maitland, a member of the Society, who very kindly had the survey made and the inscriptions copied.

The Society could not well have chosen a more fitting spot to begin the work with, for St. Mary's graveyard is one of the oldest Catholic graveyards in the country, and, therefore, most closely connected with early American Catholic history.

* Owing to the ravages of time many tombstones and consequently many records of death in this old graveyard are lost. Recently, whilst the gravel walk was being repaved a broken stone was unearthed, upon which is the following inscription :

"Sacred to the memory of Philip Murphy, who departed this life September 14, 1763 ; aged 28 years."

The sexton of St. Mary's Church says that there are many vaults under this gravel walk.

COMMITTEE ON PUBLICATION.

In order to be able to read this list of inscriptions intelligently, it should be read in connection with the map accompanying it. The *sections* and *numbers* refer to the map.

COMMITTEE ON PUBLICATION.

SECTION A.

Vault 1.—Emma Adelaide Flemming, wife of Joseph F——, died December 21, 1846; age, 33 years.

Theophilus Labruire F——, infant son of Joseph and Emma A. F——, died February 28, 1847; age, 6 months and 25 days.

Peter Ancora, died July 12, 1844; age, 64 years.

Fillette F——, died December 27, 1830; age, 62 years.

Joseph F——, died December 7, 1846; age, 46 years, 8 months and 13 days.

Jane Ancora F——, died December 17, 1856; age, 75 years.

2.—Mary Botreau Belair Saulnier, widow of John M. E. Saulnier, died November 4, 1793; age, 43 years, 8 months and 12 days.

Vault 3.—John McGlincey, native of ——, Ireland, died April 20, 1822; age, 48 years. Also,

Ann McGlincey, died August 14, 1844; age, 84 years.

Vault 4.—No inscription.

5.—Margaret Myers, wife of William Myers, died May 21, 1837; age, 42 years.

Margaret Tiers M——, daughter; age, 51 days.

Regina M——, died May 3, 1843; age, 84 years.

William M——.

6.—John Nolan, native of County of Dublin, Ireland, died November 7, 1848; age, 66 years.

SECTION B.

Vault 1.—The vault beneath this tomb was erected by the corporation of St. Mary's Church for the interment of its pastors. Rt. Rev'd Michael Egan, First R. C. Bishop of Philadelphia, was appointed Pastor of St. Mary's Church, April 12, 1832, consecrated Bishop, October 28, 1839, died July 25, 1844; age, 12 years.

Thomas J. Forestal, native of Clonmel, Ireland, born April 4, 1808, appointed Assistant Pastor of St. Mary's Church, June 1, 1844, died April 20, 1847.

- Vault 2.—Peter Provenchere, born at Orleans, Kingdom of France, died in Philadelphia, January 19, 1831; age, 90 years and 11 months.
- 3.—Chevalier de Bernabeu or Don Juan Bautista Bernabeu, Consul General of Spain, died September 5, 1834; age, 65 years.
- 4.—James McDonnell. [Wooden cross.]
- 5.—Timothy Desmond, died July 21, 1833; age, 65 years. Ann, his wife, died November 2, 1835.
- Vault 6 —Peter Gill, a native of Ireland, died January 15, 1798; age 63 years. The body corporate erects this tomb in perpetual remembrance of his liberal charities.
- 7.—John Smith, stonecutter, a native of Mahra Mesk, County Antrim, Ireland, died in Philadelphia, October 8, 1816; age, 42 years.
Catherine Smith, wife of John, died August 2, 1845; age, 70 years.
- 8.—John B. Kreymsborg, died May 28, 1833; age, 47 years, 6 months and 20 days.
Emma Matilda K——, born May 8, 1828; died May 18, 1828; age, 10 days.
- 9.—John B. LeRoy, a native of Bordeaux, France, died in Philadelphia, November 27, 1826.
- 10.—John Guiton Dupuy, a native of France, died July 23, 1825; age, 43 years and 6 months.
- 11.—James Chorus, native of Dublin, Ireland, died May 23, 1838; age, 45 years.
- 12.—Pierre Adolphe Bonnet, native of Bordeaux, France, died July 10, 1851; age, 51 years.
- 13.—Ann McCormick, wife of Francis McC., died November 15, 1867; age, 52 years.
Francis McC, Jr., died June 18, 1880; age, 63 years.
Francis McC., Sr., died July 23, 1847; age, 56 years.
- 14.—Thomas B. McCormick, died March 13, 1865; age, 51 years.
John Ambrose McC., son of T. B. and Emely A. McC., died May 6, 1850; age, 16 months and 26 days.
Emily A. McC., wife of T. B. McC., died April 1, 1866; age, 47 years.
Lizzie Rose McC., daughter of T. B. and E. A. McC., born September 4, 1851; died February 12, 1883.
Thomas B. McC., son of T. B. and E. A. McC., died January 28, 1884; age, 30 years and 3 months.

- 15.—Catherine McCormick, wife of Thomas B. McC., died November 6, 1846; age, 33 years.
 Francis Ambrose McC., son of T. B. and C. McC., born November 14, 1846; died September 30, 1854; age, 17 years, 11 months and 16 days.
 Catherine, daughter of T. B. and C. McC., born June 4, 1847; died July 22, 1846; age, 7 weeks.
 Mary Ann McC., daughter of T. B. and C. McC., born November 3, 1838; died December 6, 1855; age, 17 years, 1 month and 3 days.
 Margaret McC., daughter of T. B. and C. McC., born December 18, 1840; died October 3, 1859; age, 18 years, 9 months and 15 days.
 Harriet Frances, daughter of T. B. and C. McC., born June 26, 1843; died May 23, 1861; age, 17 years, 10 months and 27 days.

- 16.—James Dempsey, a native of County Wexford, Ireland, died November 3, 1832; age, 49 years. Also his father, John Dempsey, native of the same place, died November 15, 1834; age, 70 years.

¹ 17.—Rosanna Smith; age, 30 years (see No. 20).

² 18.—Mary Dickinson; age, 28 years (see No. 20).

³ 19.—Margaret Flemming; age, 21 years (see No. 20).

⁴ 20.—In these seven graves are interred the remains of the children of Charles and Catherine Johnson.

Catherine Johnson; age, 7 years. As also,

Charles Johnson, Sr., died October 5, 1838; age, 28 years.

⁵ 21.—Bridget Johnson; age, 1 year (see No. 20).

Theresa Johnson; age, 13 years (see No. 20).

⁶ 22.—Edward Johnson; age, 1 year (see No. 20).

Francis Johnson; age, 6 years (see No. 20).

⁷ 23.—Samuel Johnson; age, 4 years (see No. 20).

24.—Thomas Flaherty, native of county Waterford, Ireland, died December 29, 1807; age, 42 years.

James Curran, died November 28, 1827; age, 39 years.

25.—Joseph R. Coad, M. D., died March 11, 1868; age, 39 years.

26.—John Allen, died October 19, 1863; age, 28 years.

27.—Arthur Tuite, born in Haristown, Parish of Kildangan, Kings County, Ireland, died April 27, 1876; age, 54 years.

Mary Tuite, his wife, died August 21, 1874; age, 58 years.

Ann Higgins, wife of the late William Hughes, died June

- Vault 28.—John McGowan, died October 28, 1820; age, 47 years;
native of County Sligo, Ireland.
William McGowan, ————; age, 4 years and 6 months.

SECTION C.

- Vault 1.—Captain Richard Fitzpatrick, died in Philadelphia, December 27, 179—; age, — years.
- Vault 2.—Mary Byrne, died July 5, 1805; age, 52 years; wife of Patrick Byrne.
Patrick Byrne, died July 2, 1808; age, 74 years.
Henry Byrne Cloppel, died January 13, 1812; age, 4 days.
- Vault 3.—James Byrne, died August 19, 1795; age, 75 years.
- Vault 4.—James John Mazurie, born in Lindern, Brittany, France, September 11, 1764, died November 7, 1822; age, 58 years.
Also, Theresa Clara Parmentiers, born at Lindern, October 20, 1756, died April 23, 18—.
Alexander Victor Mazurie, born [illegible], died September 12, 1836; age, 1 year and 1 month.
- 5.—[Illegible.]
- 6.—Edward Brown, a native of Ireland, died June 29, 1849; age, 38 years.
- 7.—Sarah Barry Hayes, only daughter of Patrick and Elizabeth Hayes, born April 27, 1798; died August 15, 1821; age, 24 years.
- Vault 8.—Mary Barry, wife of Capt. John Barry, died February 9, 17—; age, 29 years and 10 months.
Isaac Austin Hayes, son of Patrick and Elizabeth Hayes, died August 11, 1829; age, 37 years.
- Vault 9.—Sacred to the memory of Commodore John Barry, Father of the American Navy. Let the christian patriot and soldier, who visits these mansions of the dead, view this monument with respect and veneration. Beneath it rest the remains of John Barry—born in county Wexford, Ireland, in the year 1745. America was the object of his patriotism and the aim of his usefulness and ambitions. At the beginning of the Revolutionary War, he held the commission of Captain in the then limited navy of the Colonies. His achievements in battle and his renowned naval tactics merited for him the position of Commodore and to be justly regarded as the Father of the American Navy; he fought often and bled in the cause of Freedom. But his deeds of valor did not diminish in him the virtues which adorned his private life. He was eminently gentle, kind, just and charitable, and no less beloved by his

family and friends than by his grateful country. Firm in the faith and practice of the Roman Catholic Church, he departed this life on the 13th day of September, 1803, in the 59th year of his age.

In grateful remembrance a few of his countrymen, members of St. Mary's Church and others, have contributed toward this second monument. Erected July 1, 1876.

P. Barry Hayes, born September 7, 1809, died May 26, 1863; age, 53 years 8 months and 19 days.

Sarah Barry, widow of Com. John Barry, died November 12, 1831; age, 77 years.

Vault 18.—Mary Johanna Rosseter, wife of ———, ———, Captain John Rosseter, died April 6, 1810; age, 51 years.

11.—Daniel McCartney, died August 3, 1822; age, 50 years. Also, his daughter Jane, died February 17, 1824, age, 28 years.

12.—Juan Guille De Bequer Solms, son of ———, died November 10, 1843; age, 15 months and 16 days.

Vault 19.—George Stretch Meade, infant son of George and Henrietta Constantia Meade, died August 26, 1774, age, 3 days.

Garrett, infant son of same, died April 26, 1773; age, 20 months.

George Meade, Esq., died November 9, 1808; age, 67 years.

Richard Worsam Meade, son of George and Henrietta Constantia Meade, born June 23, 1778, died June 25, 1828; age, 50 years and 3 days.

René La Roche Bache, infant son of Hartman and Maria del Carmen Bache, died April 23, 1845; age, 5 years 3 months and 23 days.

Katherine G. Meade, infant daughter of Richard W. and Clara Forsythe Meade, died July 11, 1851, age, 3 months and 23 days.

James M. W. Meade, infant son of same, died May 25, 1858; age, 4 years 2 months and 21 days.

Captain Richard Worsam Meade, U. S. N., son of Richard W. and Margaret C. Meade, born March 21, 1807, died April 16, 1870; age, 63 years and 26 days.

Clara Forsyth Meigs, wife of Captain Richard W. Meade, born January 26, 1811, died February 5, 1879.

Vault 14.—Ann Maitland, died May 5, 1780; age, 67 years.

John Maitland, son of Ann, died December 1, 1852; age, 76 years.

Mary Maitland, wife of John, died January 7, 1831; age, 40 years.

Also, children of John and Mary Maitland.

William J. Maitland, died August 19, 1844; age, 35 years.

Catherine Maitland, wife of William, died October 28, 1843 ;
age, 29 years.

Margaret J. Anderson, died April 26, 1840 ; age, 30 years.

Thomas A. Maitland, died December 26, 1859 ; age, 43 years.

Thomas Maitland (brother of John) son of Ann, died October
26, 1826 ; age, 45 years.

Children of Thomas Maitland,

John H. Maitland, died June 16, 1872 ; age, 54 years.

Thomas E. Maitland, died August 18, 1839 ; age, 20 years.

William V. Maitland, died March 13, 1832 ; age, 11 years.

Thomas FitzSimons, died August 26, 1811 ; age, 70 years ;
brother of Ann Maitland.

Catherine Meade FitzSimons, died June 27, 1810, age, 70
years, wife of Thomas F——.

Mary Ann Wale, died March 25, 1827 ; age, 35 years ; daughter
of Ann Maitland.

SECTION D.

Vault 1.—Peter O'Donnell, a native of County Donegal, Ireland, died
March 9, 1829 ; age, 52 years.

Mary O'Donnell, daughter of Hugh and Mary O'Donnell,
died September 14, 1839 ; age, 8 years 7 months and 15
days.

Hugh O'Donnell, son of Peter and Catherine O'Donnell,
born October 20, 1803 ; died May 29, 1866.

Vault 2.——— Conway, a native of parish of M——, County Sligo,
Ireland, died March 27, 1815 ; age, 56 years.

Bernard Conway, ——— ——— ——— ———.

3.—Benjamin Chew Carroll, son of Charles and Harriet C——,
born November 18, 1806 ; died March 8th, 1807.

4.—Patrick Brady, a native of County Longford, parish of Clon-
brony, Ireland, died April 1, 1829 ; age, 33 years and 4
months.

Thomas Brady, died August 19, 1852 ; age, 62 years. Also,
Ellen Brady, ——— ——— ———.

Vault 5.—Captain Roger Kean, died November 17, 1801 ; age, 45 years
and 9 months.

Catherine Pigion ; age, 71 years.

Jane Kean, wife of Captain Roger Kean, died March 14, 1844 ;
age, 81 years.

6.—Martin Murray, a native of parish of Modeligo, County Water-
ford, Ireland, died October 2, 1799 ; age, 23 years.

Michael Murray, died October 14, 1830 ; age, 90 years.

7.—William Murray, son of Patrick Murray, died November 19,
1832 ; age, 11 months.

Vault 8.—Patrick Byrne, bookseller, formerly of Dublin, Ireland, died **February 20, 1814; age, 73 years.**

Eleanor B——, interred September 2, 1829; age, 60 years.

9—Mary Byrne, daughter of Patrick Byrne, died July 9, 1804; age, 18 years.

10—Maria B. Hudson, wife of Edward H——, died March 13, 1807; age, 24 years. Also, infant daughter.

Maria Elizabeth Hudson, second wife of Edward H——, died August 14, 1812; age, 21 years.

Vault 11.—Catherine Bergasse, wife of Nicholas B——, died October 16, 1820; age, 46 years.

Nicholas Cadet Bergasse, died November 10, 1827; age, 65 years.

Vault 12.—Thomas Brady, a native of Parish Clonbrony, County Longford, Ireland, died February 1, 1848, age, 68 years.

Patrick H. Brady, died August 19, 1833; age, 26 years. In Pulaski, Tenn.

John B. Brady, died May 3, 1841; age, 29 years. In Tusculumbria, Ala.

Ann Brady, died January 17, 1849; age, 22 years.

Alice Brady, died March 4, 1861.

Mary B. Green, died November 2, 1884, age, 80 years.

Vault 13.—Ellen Carey, died February 16, 1813.

Susan M. Carey, died July 17, 1844.

Edward L. Carey, died June 16, 1845.

Maria Carey, died May 11, 1863.

Vault 14.—Anthony J. Gallagher, born March 1, 1823, died February 17, 1886.

Augustus B. Gallagher, born June 26, 1849, died October 25, 1886.

Mary Ann Gallagher, died January 19, 1819; age, 19 years.

Ellen Gallagher, died July 24, 1819; age, 15 months.

Francis Ambrose Gallagher, died August 14, 1822, age, 12 years.

Coella Ann Gallagher, died April 23, 1826; age, 1 month.

Ambrose Francis Gallagher, died February 12, 1836; age, 12 years.

Coella Ellen Ann Gallagher, died July 4, 1837; age, 13 years.

Children of Bernard and Ann Gallagher.

Ann Gallagher, died March 3, 1869; age, 81 years.

Peribonad H. Gallagher, died March 31, 1872; age, 59 years.

John Francis Gallagher, son of A. B. and S. A. G——, born September 26, 1880, died March 7, 1882.

Maria Agnes Gallagher, died January 28, 1885; age, 2 years and 7 months.

15.—John Scravendyke, died February 2, 1868; age, 60 years.

France Josephine, died September 1, 1841; age, 17 months.

Kate Gertrude, died October 9, 1865; age, 22 years.

Daughters of John and Lucy G. Scravendyke.

16.—Mary, wife of Peter Scravendyke, Sr., died April 20, 1820; age, 52 years.

Peter Scravendyke, Sr., died June 20, 1836; age, 74 years.

17.—Andrew Gallagher, a native of Co. Tyrone, Ireland, died July 14, 1849; age, 38 years; also,

Hugh, infant son of Andrew and Mary Gallagher.

Vault 18.—Michael Malone, M.D., native of New Ross, County Wexford, Ireland, died July 17, 1844; age, 46 years.

James, son of Mrs. Annie F. and the late Michael Malone, died February 27, 1865; age, 23 years.

Mrs. Annie F., wife of Michael Malone, and daughter of Felix McQuaid, Sr., died August 21, 1868; age, 51 years.

Vault 19.—John McGlaughlin, died November 3, 1793; age, 48 years; a merchant of Philadelphia.

20.—Eliza Scanlan, died August 3, 1844; age 45 years; wife of Matthew S——.

Matthew Scanlan, died February 25, 1870; age, 96 years.

William, son of Matthew and Eliza Scanlan, died September 20, 1824; age, 14 years and 6 months.

Mary Ann Troxell, died July 31, 1845; age, 29 years.

21.—Robert Meade, died September 14, 1802; age, 42 years.

Elizabeth, his wife, died September 11, 1802; age, 30 years.

Mary Ann, daughter of Robert and Elizabeth Meade, died October 10, 1799; age, 3 years and 8 months.

Vault 22.—William Murtha, died December 15, 1872.

Vault 23.—Cecilia J. Potts, daughter of Edward and Elizabeth Potts; born August 26, 1865, in Adams county, Pennsylvania; died April 6, 1883, in Philadelphia.

Vault 24.—Francis Melizet, died September 10, 1823; age, 35 years.

Victorine Santinier, died June 18, 1845; age, 77 years.

Clara Victoire Melizet, born April 24, 1849; died June 4, 1856.

Florence Leonora Melizet, born September 9, 1859, died April 13, 1861.

Lydia Sophia, wife of Francis, died August 7, 1872.

25.—Pauline Gaubert, died October 9, 1831; age, 3 years 6 months and 1 day.

Paul Gaubert, died August 1, 1832; age, 8 months and 13 days.

Marie Louise Virginia Gaubert, died November 15, 1836; age, 9 months.

Gustave Gaubert, died August 5, 1839; age, 6 months.

26.—Joseph Moore, died March 19, 1852; age, 8 years.

Bridget Moore, died May 22, 1849; age, 49 years.

27.—Adeline Louise.

28.—Thomas Mauval, died September 17, 1763; age, 57 years.

29.—Elizabeth Henderson, daughter of David and Mary H——; born August 25, 1784, in Philadelphia; died August 15, 1835.

Elizabeth McDermott, a native of county Westmeath, Ireland, died July 7, 1835; age, 72 years.

30.—Mrs. Mary Henderson, relict of David Henderson, died July 15, 1837; age, 76 years.

SECTION E.

1.—Catherine Eck, died August 19, 1792; age, 25 years and 6 days.

2.—Ponciana Mexia, died June 26, 1845, a native of Mexico.

Vault 1.—Patrick Fitzpatrick, born in County of Caven, Ireland, 1795, died March 10, 1885.

Susan, wife of Patrick Fitzpatrick, died May 28, 1864; age, 70 years.

4.—John Stockdale, died July 21, —; age, 45 years.

Vault 5.—Ellen, wife of Samuel McMinn, died February 6, 1834; age, 34 years.

6.—Dr. Matthew Cottringer, died April 9, 1776, age, 26 years.

7.—John Cottringer, died January 15, 1779; age, 23 years.

8.—Elizabeth, daughter of James and Elizabeth Cottringer, died November 21, 1794; age, 3 years and 3 months.

9.—Charles, son of Garrett and Bridget Cottringer, died September 18, 1791; age, 1 year.

10.—Catherine, wife of John Cottringer, died October 2, 1791; age, 63 years.

11.—A. T. F.

12.—Mary, wife of Michael Kelly, a native of County Derry, Ireland, died August 24, 1871; age, 70 years.

- 13.—M. Mary Gallagher, native of parish of ———, County Donegal, Ireland, died in Philadelphia, February 8, 1841; age, 68 years; also, her daughter,
Mrs. Ann Ryan, died in Philadelphia, February 9, 1842; age, 39 years.
- 14.—Anastasia Teresa Furlong, died October 6, 1833; also,
Elizabeth F. X. Furlong, died August 2, 1862.
- 15.—Frances, wife of John Furlong, died November 25 1826; age, 46 years.
James Furlong, died August 29, 1841; age, 66 years; from County Wexford, Ireland.
- 16.—Sibley Cullen, wife of Thomas Cullen, of Philadelphia; died February 18, 1784; age, 48 years.

SECTION F.

- Vault 1.—John Ward, died October 19, 1822, a native of Parish of C——, County D——, Ireland; also,
Ward ——, —— —, —— 16, 1810; also,
Mary, daughter of John and Rebecca Ward, who died October 12, 1816; age, 32 years, 2 months and 24 days.
- Vault 2.—Eleanor, the wife of Michael Gorman, and daughter of Roger Flahavan, died November 14, 1778; age, 25 years.
Catharine, the wife of Roger Flahavan, died July 1, 1779; age, 55 years.
Roger Flahavan, died December 21, 1792; age, 64 years.
Bridget Carey, née Flahavan, wife of M. Carey, died October 5, 1829; age, 58 years.
Mathew Carey, died September 16, 1839; age, 79 years.
- Vault 3.—Mary McDermott, wife of E. McDermott, died June 7, 1808; age, 30 years and 1 day; also infant daughter Annie, age, 10 days.
Edward McD ———, died November 25, 1825; age, 57 years.
- Vault 4.—James B. Byrne, died July 17, 1801; age, 17 years; son of Redmond and Ann B——.
Ann Byrne, died September 30, 1814; age, 73 years.
Redmond Byrne, died May 21, 1820; age, 77 years.
Gerald Byrne, died June 18, 182—; age, 36 years.
- 5.—Ellen McCoy, died July 5, 1846; age, 83 years.
John A. McCoy, died July 3, 1853; age, 32 years.
Jane McCoy, wife of John, died October 5, 1857; age, 59 years.
- 6.—John Murphey, died January 30, 1843; age, 47 years; also, his brother James Murphey, died May 11, 1844; age, 37 years.
Both born in County Antrim, Ireland.
Archibald Murphey, died January 2, 1850; age, 57 years.

7.—Henry Dunlap, died June 7, 1806; age, 30 years.

8.—Mrs. Jane Donahue, died June 5, 1851; age, 78 years.

9.—Jane Agnes Helwick, died September 9, 1880.

10.—Manuela Ramona, hija de Don Francisco De Lizardi, born in New Orleans, April 5, 1833; died September 11, 1854.

11.—George Duffy, died August 1, 1819; age, 12 years. Native of Carihue, parish of Moville, Donegal, Ireland.

Mrs. Margaret Conner, died July 10, 1803; age, 54 years. Late consort of George Duffy.

12.—General Jose Antonio De ———, died June 15, 1831. [Inscription in Spanish and illegible.]

Vault 13.—[Illegible.]

14.—Anastasia Lalor Doran, born October 1, 1854; died June 7, 1856.

Alfred Anastatius Doran, born August 11, 1851; died March 15, 1883.

John Ashley Doran, born March 23, 1848; died December 31, 1855.

Virginia Doran, born April 9, 1846; died March 8, 1857.

15.—Captain Michael Dixon, a native of County Wexford, Ireland, died December 23, 1823; age, 47 years. Also his wife Rebecca, died April 3, 1833; age, 46 years.

16.—Mary Harper, daughter of John and Elizabeth Harper, born October 7, 1809; died August 30, 1813.

Vault 17.—Miss Catharine Dunn, died January 2, 1807; age, 46 years.

Ann Dunn, died January 9, 1806; age, 4 years; daughter of Daniel and Mary D——.

Daniel Dunn, died January 25, 1809; age, 13 years.

Mary Dunn, relict of D. D——, died August 31, 1855; age, 97 years; their son,

Captain Edward Dunn, died July 16, 1857; age, 59 years.

Catharine Dunn, died February 20, 1858; age, 68 years.

18.—Leah McCauley, born February 12, 1796; died October 31, 1871.

John Ward, born ———, 1787; died November, 1824.

Catharine Ward, born December, 1817; died November, 1826.

19.—William Augustine Mahony, died February 11, 1855.

James Bradley, died July 12, 1855.

Susanna Mahony, died November 25, 1858.

Burgess Bradley, died May 1, 1860.

Mary Ann Mahoney, died July 18, 1862.

James Bradley, M. D., died September 12, 1874.

Eleanor Bradley, died December 14, 1881.

Charlotte Mahoney, died February 1, 1889.

- 20.—John Clay, died June 14, 1843 ; age, 70 years, also his grand-child Georgian Langdon, died May 12, 1844 ; age, 11 years.
Ann Clay, widow of John C. Clay, died April 9, 1868 ; age, 81 years.
- 21.—James Mallon, died March 29, 1806 ; age, 32 years.
Catharine Mallon, his wife, died June 21, 1824 ; age, 51 years.
Both natives of Dublin, Ireland.
- 22.—William Henry, son of George and Catharine Strong, died August 15, 1819 ; age, 14 months.
George Strong, native of Dublin, Ireland, died January 12, 1850 ; age, 45 years.
- 23.—Catharine Margaret Dougherty, died April 14, 1800 ; age, 68 years.
- 24.—Dennis Dougherty, died December 30, 1784 ; age, 57 years.
- 25.—Margaret ——— Arnold, widow, died October 6, 1766.
- 26.—James McGaugy, son of John and Susannah McGaugy, died September 25, 1802 ; age, 3 years and 9 months.
- 27.—James Welch, died July 5, 1800 ; age, 25 years.
Eleanor Welch, died 1828 ; age, 35 years.
- 28.—Edward Donahue, died January 3, 1852 ; age, 58 years ; also, Isabella Donahue, died January 9, 1867 ; age, 70 years.
Edward Chapman, died August 14, 1858 ; age, 28 years.

SECTION G.

- 1.—Lucie G. Scravendyke, died February 3, 1888.
- 2.—Michael Corley, died August 24, 1793 ; age, 18 years ; son of Nicholas and Juda C—— ; also, ———. [Stone sunken.]
- 3.—George, son of James and Margaret Corley, died July 14, 1795 ; age, 8 months.
Eliza, daughter of James and Margaret Corley, died July 24, 1796 ; age, 3 months ; also, ——— ———. [Stone sunken.]
- 4.—This stone is erected to the memory of Catharine Kelly, daughter of James and Eleanor Kelly ; also, Eleanor Kelly ; age, 66 years.
- 5.—Ann, wife of Patrick Barry, died May 15, 1835 ; age, 60 years ; also, ——— ———

Vault 6.—Malcolm McNeill. Family vault.

- 7.—Jean Perreau, a native of France, and a soldier of the First Empire, died March 17, 1866; age, 84 years.
- Vault 8.—John Creagh, died May 15, 1795; age, 42 years; also his son, Pearce Creagh, died June 1, 1793; age, 1 year, 1 month and 11 days.
- 9.—Esther Payne, died June 21, 1816; age, 76 years.
- 10.—Anton Wigmore, died November 19, 1799; age, 2 years and 8 months, son of Joseph and Hannah W——. [Stone sunken.]
- 11.—John B. Gaughier, died July 12, 1859; native of St. Domingo.
- 12.—Ambrose Loussat, died in Philadelphia, June 30, 1836; age, 48 years; native of Maslacq, France.
- 13.—Anthony Laussat, died October 28, 1833; born February 1, 1806.
Anthony Laussat, died January 23, 1829.
- Vault 14.—Arthur O'Neill, died June 21, 1812; age, 72 years and 6 months, formerly of Dublin.
Andrew Chrym O'Neill, merchant of the city of Philadelphia, died September 7, 1788; age, 22 years, 5 months and 20 days, eldest son of Arthur and Mary.
Henry O'Neill, merchant of the city of Philadelphia, died June 29, 1819; age, 38 years, son of Arthur and Mary.
- 15.—John Linman, son of Patrick and Mary. [Stone sunken.]
- 16.—Mary Linman, died December 23, 1791; age, 21 years. [Stone sunken.]
- 17.—James Meary, died August 8, 1799; age, 27 years.

SECTION H.

- 1.—Stephen Clapier, died June ———.
- 2.—Charles E. McManis, died November 2, 1836; age, 49 years; also Infant Daughter of C. E. and Mary, died November 28, 1841.*
- 3.—Francis Augustin, son of John and Mary Louisa ———, born August 18, 1845; died October —, 1846.

* The remains which were at this time have recently been exhumed and interred in another cemetery, and the tombstone has been removed. Another person has been buried in the niche, and a tombstone has been erected with the following inscription upon it:

"Mary McManis, daughter of the late John and Anne McManis of County Down, Ireland, died May 4, 1847."

4.--James McDonnell, died October 18, 1848; age, 28 years; of Ballycastle, County Antrim, Ireland.

5.--Christopher Riley, died April 23, 1829; age, 26 years.

Also, _____.

Margaret Riley, _____.

_____.

Vault 6.--Margaret Kelley. Family vault.

7.--Peter Gallagher, died September 9, 1785; age, 45 years.
[Stone sunken.]

8.--James Finnigan, died November 12, 1845; age, 75 years; a native of Tilecorbit, County Monaghan, Ireland; also, his sister,

Ann Fox, died February 26, 1848; age, 70 years.

Vault 9.--Lucretia Pollock, died March 26, 1804; age, 21 years; daughter of Olive and Margaretta.

10.--James Loaguf, died June 23, 1807; age, 87 years.

Vault 11.--Mary Ann Garvey, born March 29, 1827; died September 15, 1829. Also,

Mary Ann Garvey, born October 4, 1833; died June 15, 1834.
Also,

James Garvey, Jr., born January 1, 1835; died January 15, 1835. Also,

Catharine, wife of James Garvey, died January 30, 1852; age, 61 years.

James Garvey, died May 19, 1877; age, 86 years.

12 --Mary Ann Coates Garvey, died September 22, 1852; age, 28 years.

James Garvey, died April 16, 1853; age, 8 months and 24 days.

Matthew Garvey, died October 30, 1854; age, 32 years.

Thomas James Garvey, died October 29, 1868; age, 37 years, born April 1, 1832.

13.--John Dougherty, died July 29, 1849, age, 29 years; also, his wife,

Catharine A., died May 5, 1881; age, 53 years.

* Mary, daughter of Kieran and Elizabeth Fitzgerald, died May 23, 1805; age, 9 months.

Margaret, daughter of Kieran and Elizabeth Fitzgerald, died March 18, 1818; age, 15 years, 6 months and 7 days.

14.--[No inscription.]

* These inscriptions are left without a number owing to a mistake in the numbers on the map. The tombstone upon which they are stands between Nos. 13 and 14.

- 15 — Anne and her mother. The former died October 10, 1848.
The latter died March 16, 1851.
- 16 — Dn. Manuel Braximo de Heredia Garcia de Paredes, hijo de
Dn. Jose Braximode Heredia. [Spanish inscription following.]
- 17 — Thomas Pendergast, died February 11, 1823; age, 29 years;
also, his sister, Mary Tyler, died December 15, 1822.
- 18 — Mary Mc Manus, died May 20, 1862, age, 88 years; born in the
County of Cavan, Ireland.*
19. — — — — —; also,
John Murchay, a native of the Parish of Modeligo, County of
Waterford, Ireland, died August —, 1818; age, 53 years;
also,
John, son of — — — — —, who died in infancy.
- 20 — Bartholomew Doyle, died June 28, 1814; age, 38 years; a na-
tive of County Waterford, Ireland.
Michael Doyle, a son, died August 7, 1816; age, 6 years.
Edmond Newgent Doyle, died September 18, 1866; age, 63
years.
- 21 — Rossanna Nichols, wife of Jeremiah N —, died June 16,
1815; age, 44 years and 3 months.
- 22 — Ann Mc Allister, died December 26, 1819; age, 48 years.
Also Robert, her son, who departed this life July 26, 1817;
age, 18 years.
- 23 — Thomas McCoy, died August 3, 1813; age, 36 years; a native
of County Donegal, Ireland.
- 24 — Joseph Michael Doran, born November 10, 1800; died June
6, 1859.
Anne Lister Doran, born February 28, 1842; died February
10, 1861.
Ann Lister Doran, widow of Joseph M. D —, died April
30, 1883.
- Visit 13 — Brian O'Hara, died Mar. 28, 1742; age, 91 years.
- 25 — Benjamin Hennings, died 1742. [Stone buried.]
- 27 — Catherine Bingham, wife of Captain Peter Bingham, died
October 5, 1805; age, 55 years. [Stone sunken.]
- 28 — William Lowran, native of parish of Keshigan, County West-
meath, Ireland, died October 20, 1829; age, 39 years.

* The remains interred in this grave have been removed to another cemetery, and the tomb-
stone has been taken down.

SECTION I.

Vault 1.—Patrick ———, died January 7, ———; age, 47 years.

2.—Peter ———, son of Michael and Eleanor G., died August 23, 1789; age 6 months. [Stone sunken.]

Vault 3.—William Mulcahy, died May 20, 1807; age, 54 years.

—————
John Mulcahy, son of William and Mary, died ———; age, 26 days.

Vault 4.—Michael Hickey, died 1811. [Several others illegible.]

5.—Edward Barrett, [illegible].

6.—Patrick Ferrall, born February 28, 1788; died September 7, 1798; son of Patrick and Mary F——.

Timothy Devine, Parish Badony, County Tyrone, Ireland, died February 14, 1843; age, 78 years.

8.—Lawrence Cook, died September 21, 1788; age, 29 years. [Stone sunken.]

9.—Hannah Christy, wife of Hugh C——, died September 8, 1806; age, 29 years and 9 months.

10.—[Illegible]. ——— Edward Byrne, ———.

11.—Here rest the remains of Margaret Brenan.

————— of George, ———.

12.—Luis de Mazarredo y Gruner, born July 6, 1866; died October 21, 1872.

13.—Mary McCurdy, died September 27, 17—9; age, 26 years.

14.—Mrs. Ann Devine, died February 1, 1812; age, 34 years.

15.—Charles Munney, died July 30, 1789; age, 11 years.

SECTION J.

1.—James Dosmont, died April 25, 1798; age, 65 years.

2.—Children of Thomas and Catharine Mor——, ———, 1799, ———.

Vault 3.—Anna Maria Walsh, wife of Robert ——, born May 10, 1790; died September 2, 1826.

Mary Carvere McBlair, wife of B. McB——, daughter of Robert and M. W——, died July 27, 1835; age, 38 years.

4.—John W. Walsh, child of Robert and M. W——, born January 11, 1820; died August 12, 1820.

Vault 5.—Mary Dugan, wife of John Dugan, died July 21, 1786; age, 41 years. Also seven of their children, viz., Daniel, Mary, James, Margaret, Brian, William and Clementina Bridget.

Also, John Dugan, died September 1, 1787 ; age, 56 years.

- 6.—Dr. Plantou, a native of France, died March 16, 1837 ; age, 63 years ; also, his wife,

Julia Plantou, died May 5, 1853 ; age, 75 years.

- 7.—Matthew Lyons, died October 6, 1813 ; also, his wife, Ann, died July 20, 1826.

Thomas J. Cooke, died June 18, 1865 ; age, 29 years.

- 8.— ——— ; also,

Patrick O'Neale, died February 25, 1783 ; age, 85 years.

William Carrell, born June 14, 1779, died May 8, 1843.

Vault 9.—Edward Carrell, son of John and Mary, died August 25, 1800 ; age, 8 years.

Mrs. Mary Judith Carrell, wife of John C——, died March 18, 1817 ; age, 51 years.

John Carrell, born October 7, 1758 ; died May 5, 1830.

Vault 10.—Timothy Carrell, died December 5, 1789 ; age, 63 years.

Elizabeth Mary, his wife, died February 12, 1809 ; age, 78 years ; also, their children,

Edward, who died September 20, 1807 ; age, 6 weeks.

William, who died March 15, 1800 ; age, 10 weeks.

Mary, who died August 15, 1802 ; age, 5 weeks.

John Diamond, born January 11, 1781 ; died January 9, 1812.

Maria E. Diamond, born April 12, 1796 ; died September 6, 1866.

Vault 11.—Bernard Diamond, born April 15, 1822 ; died August 3, 1892 ; son of John and Maria D——.

Edward Carrell, died June 20, 1817 ; age, 51 years.

Maria Carrell, his wife, died August 14, 1807 ; age, 35 years.

Edward Carrell Diamond, son of John and Maria E. Diamond, born February 17, 1827, died February 25, 1832.

The children of Edward and Maria Carrell, who died in infancy,

Elizabeth Carrell, —————

Edward ——— Carrell, —————

Elizabeth Carrell, —————

James Carrell, —————

Margaret ——— Carrell, —————

Edward ——— Carrell, —————

Also, of Edwin L. Carrell, born October 25, 1806, died June 14, 1830 ; age, 24 years.

Henry R. Carrell, born September —, —, died August —, 18—.

- 12.—Mrs. Jane Fortune, died March 4, 1802 ; age, 36 years.

- 13.—Joannes O'Connor, died March 25, 1790.

- 14.—Anna Maria Wilkinson, died August 2, 1828; age, 22 years.
 Mary A. Wilkinson, daughter, died May 22, 1833; age, 10 months and 1 week.
- 15.—Mary Foy, died October 15, 1826.
 Michael Foy, died September 7, 1836; native of County Donegal, Ireland.
- 16.—Mary Ann Foy, died March 3, 1815; age, 36 years; wife of Michael Foy.
- * James Doran, died January 15, 1808; age, 33 years; native of Tyrone, Ireland.
- 17.—Peter McCauley, died March 19, 1817; age, 43 years.
 Mary McCauley, his wife, died May 19, 1829; age, 54 years.
 Michael, son of Peter and Mary McCauley, died January 9, 1831; age, 21 years.
- 18.—Margaret McGovern, wife of Michael McGovern, died February 10, 1846; age, 26 years; born in parish of Cleenish, County Fermanagh, Ireland.
- 19.—Ellen G. Keough, died April 2, 1854; age, 30 years; also, her mother,
 Ann Lancaster, died June 3, 1852; age, 59 years.
- 20.—Catherine, daughter of Edward and Julia Barry, died July 15, 1817; age, 2 months.
 James John, son of Edward and Julia Barry, died January 31, 1822; age, 3 years and 9 months.
- 21.—Elizabeth M——, died July 27, 1820; age, 31 years. [Stone sunken.]
- 22.—Susanna Cecilia Moroney, died December 14, 1832; age, 28 years; wife of Wm.; also, a son,
 William James Moroney, died April 16, 1833; age, 9 months and 24 days.
- 23.—Patrick Bruton, died May 12, 1814; age, 55 years.
 Mary, daughter of Patrick and Mary Bruton, died July 20, 1813; age, 2 years and 5 months.
- 24.—Joseph Martin, native of Marseilles, France, died September 25, 1822; age, 87 years.
- 25.—Honorina Leamy, died July 14, 1791; age, 38 years and 9 months.
- 26.—Miss Margaret Leamy, died June 22, 1807; age, 13 years 2 months and 9 days.
- 27.—Marianna O'Reilly, born in New Orleans November 2, 1842; died at Mt. Hope, Baltimore, Md., September 4, 1873.

* This grave, although outlined on the map, was by some oversight not given a number.

28. — John Doyle, died October —, 1792; age, 33 years 6 months and 20 days.

SECTION K.

1. — Martha T. Kelley, died January 20, 1875; age, 70 years.
Annie C. Molineaux, died February 15, 1887; wife of Elias J. Molineaux.
2. — Michael Mahony, died September 10, 1798; age, 49 years.
3. — Valentine Peagan, died September 4, 1797; age, 63 years.
4. — Hypolite Anglais, of Marseilles, France, died October 6, 1797; age, 33 years in Philadelphia. [Stone sunken.]
5. — Mary D'Arcy, widow of Capt. Samuel B. Martin, died March 30, 1854; age, 68 years.
6. — [Name illegible], died August 20, 1809; age, 23 months and 2 days.
7. — Joseph Beylle, born in France August 11, 1771; died in Philadelphia October 18, 1832.
8. — Catharine Hart, died October 6, 1799; age, 27 years.
9. — Eliza, wife of Joseph Sevelinge, born in the Island of St. Domingo; died March 28, 1836; age, 52 years.
Emma Josephine Sevelinge, daughter of Joseph and Eliza Sevelinge, died December 4, 1880; born December 14, 1820.
10. — John D. Hardy, born January 12, 1819; died October 3, 1893.
Lily Hardy, died August 9, 1869; age, 4 years, 4 months and 18 days.
11. — Michael Fagan, native of County Meath, Ireland, died January 2-, 18—; age, 45 years.
Catharine Fagan, his wife, ————
12. — John Fagan, died October 13, 1768; age, 77 years.
13. — James M. Finney, died June 13, 1807; age, 33 years.
14. — John Hardy, native of County Louth, Ireland, died July 22, 1823; age, 43 years.
15. — Bridget A. Hardy, wife of James A. Hardy, died December 11, 1818; age, 38 years.
16. — Lawrence Hardy, died February 8, 1817; age, 31 years, also his brother,
Patrick Hardy, died April 4, 1834; age, 53 years.
17. — Thomas Hardy, native of County Louth, Ireland, died March 31, 1814; age 31 years, also, his sons,

Thomas Hardy, died August 20, 1813; age, 7 months.

John Hardy, died February 11, 1810; age, 1 year and 1 month.

Eliza Andrews, daughter of Julien Bird, died October 9, 1820;
age, 18 years.

Mrs. Julien Bird, died December 15, 1849; age, 64 years.

Vault 18.—Robert McFall, native of Cumberclaudy, County Derry,
Ireland, died October 4, 1790; age, 21 years.

Patrick McFall, ——— ——— ———.

James McFall, ——— ——— ———.

SECTION L.

1.—Matthias Nugent, of Dublin, Ireland, died December 8, 1848;
age, 51 years.

2.—Mary Murphy, wife of Daniel M., died June —, 1800.

Margaret Murphy, ——— ——— ———.

Daniel Murphy, ——— ——— —, 1808.

3.—Patrick Murphy, died November 13, 1840; age, 30 years; also,
his wife,

Teresa Clark, died June 19, 1861; age, 63 years.

5.—Sarah Tracy, wife of John T——, died July, 1808; age, 37
years.

6.—Daniel Guiry, died December 22, 1822; age, 60 years.

Daniel Guiry, Jr., died January 22, 1816; age, 15 years.

Thomas Guiry, died April 9, 1834; age, 28 years.

Mary Murphy, wife of James M——, daughter of Daniel
Guiry, died April 14, 1843; age, 48 years.

7.—Alexander Smith, died May 17, 1827; age, 40 years; also, his
wife,

Ellen Smith, died January 6, 1863; age, 83 years.

8.—Margaret Staunton, daughter of Robert I. and Catharine A.
Carpenter, born September 22, 1830; died April 13, 1868.

Catharine A. Aman, born August 28, 1802, died November
30, 1888.

Mary Cunningham, wife of John C——, died May 3, 1793;
age, 32 years.

9.—William McDermott, died January 19, 1788; age, 57 years 6
months and 10 days.

10.—[Illegible. May be McDermott.]

11.—Lucy Frances, daughter of William and Sarah Bird, died July
28, 1838; age, 11 months and 25 days.

12.—Maria Piedra Burnett, wife of John A. B——, and daughter
of John Anton and Joseffa Piedra, of Lima, Peru, died
June 16, 1838; age, 26 years and 2 months.

- 13.—William Ashe, born in Dublin, 1792; died in Philadelphia, June 23, 1819; also, his son,
John Ashe, born in Dublin, July 16, 1816; died in Philadelphia, May 31, 1858.
- 14.—L. M. Marchanne, daughter of P. M——, born at Port au Prince, June 26, 1768; died March 4, 1830; age, 43 years 9 months and 14 days.
- 15.—Fanny Cochran, died September 1, 1836.
Amanda Cochran, died September 7, 1836.
Virginia Cochran, died September 19, 1836. Daughters of Stephen and Fanny Cochran.
- 16.—[Stone broken]
———; age, 17 years.
- Vault 17.—Mary Cannon, died November 6, 1806; age, 81 years.
- 18.—Joseph Keete, of New Ross, County Wexford, Ireland, died October 5, 1823; age 63 years.
- Vault 19.—Joseph Keete, son of John and Elizabeth K——, died August 16, 1814; age, 11 months and 4 days.
John Leonard, of New Ross, County Wexford, Ireland, died September 7, 1814; age, 22 years; also, his sister,
Mary Keete, died August 4, 1821; age, 1 year and 4 months.
- 20.—Josephina de Castello Cos, died September 26, 1836.
- 21.—Caroline, daughter of Jean and Marie Sigree Scoll, born in Philadelphia, February 13, 1820; died July 25, 1820.
[Stone sunken.]
- 22.—[Two stones lying on the ground] No. 1, Mary Heloise Chapro, died July 2, 1818; age, 19 months.
No. 2, Donald Maguire, died October 4, 1810; age, 2 years.
Also, William Henry Taghlinn, died December 31, 1831.
- 23.—Sarah Adeline Teterel, died May 21, 1817; age, 1 year and 7 months.
- Vault 24.—Elizabeth Magrath, wife of Michael Magrath, died June 19, 1804; age, 33 years and 6 months.
- Vault 25.—Phillip Smith, native of Ireland, died March 25, 1839; age, 74 years.
Ann Moore Smith, wife of Phillip Smith, died March 17, 1855; age, 80 years.
Chas. Peter Smith, died August 12, 1803; age, 10 months.
Mar. A. Smith, daughter of Phillip, died February 24, 1824; age, 16 years.
John F. Smith, died January 4, 1846; age, 34 years.
Peter C. Smith, died July 26, 1832; age, 48 years.
Thomas M. Smith, died July 5, 1852; age, 66 years.

- 26.—Marie DeCostre, daughter of Julien Joseph and Marie F. M. DeCostre ; Elizabeth DeCostre [remainder illegible].
- 27.—John Murphy, died August 20, 1798 ; age, 30 years.

SECTION M.

- 1.—Lewis Ryan, died June 23, 1850 ; age, 80 years ; also, his nephew, Lewis Ryan, Jr., died April 16, 1828 ; age, 28 years.
Martha Ryan, wife of Lewis Ryan, Sr., died October 4, 1832 ; age, 57 years.
Martha M. T. Ryan, daughter of Lewis and Martha Ryan, died October 14, 1865.
- 2.—Patrick McClean, died April 15, 1809 ; age, 22 years and 9 months.
Jane McClean, wife of Thomas McClean, died July 9, 1816 ; age, 68 years.
- 3.—Thomas McClean, died December —, 18—.
Patrick McClean, ——— ——— ———.
- 4.—Charles Dolan, native of County Longford, died August 25, 1805 ; also, his children,
James Dolan, died September 17, 1796 ; age, 21 years.
Mary Dolan, died August 16, 1802 ; age, 26 years.
John Dolan, died April 23, 1816 ; age, 42 years.
- 5.—Catharine Martin, died July —, 1809 ; daughter of Peter and Jane Martin.
Jane Martin, died April 12, 1814 ; age, 30 years.
- 6.—Katherine Brown, died August 31, 1796 ; age, 44 years.
- 7.—William Conden, native of County Wexford, Ireland, died December 25, 1818 ; age, 49 years ; husband of Mary Conden.
- 8.—Thomas Connely, native of Waterford County, Ireland, died October 5, 1808 ; age, 53 years.
- 9.—Margery Williams, wife of Roger W——, died October 19, 1810 ; age, 57 years ; also, their daughter,
Margarey Williams, died July 15, 1849.
- 10.—Rebecca A. Burney, wife of Hugh B——, died March 2, 1808 ; age, 23 years and 6 months.
- 11.—Maria Dorfeuille, wife of Godfrey D——. [Stone sunken.]
- 12.—Isaac Lort, died October 26, 1818 ; age, 40 years and 4 days.
- 13.—Mary Henry, died September 6, 1799 ; age, 2 years and 10 months ; also,
Alice Henry, age, 11 months ; also, ———. [Stone sunken.]

SECTION N.

Vault 1.—[Illegible], died February 10, 1807; age, 87 years; also, his wife,

Mary ———, died August 9, 1798; age, 43 years.

2.—Sarah Falls, native of townland of Tullyrush parish of Fintona, County Tyrone, Ireland, died February 18, 1853; age, 54 years; wife of **Michael F——**.

3.—[Illegible.]

4.—Catharine L. Bain, ——— ——— ———.

5.—David Callaghan, died October 4, 1804; age, 44 years.

Vault 6.—Margaret Telles, born July 24, 1775; died March 10, 1797.
Theresa Telles, born August 14, 1778; died April 9, 1794.

7.—Martin McDermott, died August 17, 1793; age, 49 years.

8.—Ann Fortune, died 1808.

[Two others illegible.]

9.—Hugh O'Donnell, son of Hugh and Kate O'D——, died August 7, 1764; age, 18 months.

11.—William Henry W——, son of William H. and Rebecca W——, died July 28, 1812; age, 18 months and 28 days.

12.—Edward English, died 1818.

13.—Margaret Monn, died June 4, 1814; age, 30 years.

John Monn, died July 4, 1840; age, 63 years.

14.—Erected by ——— to the memory of his wife, Margaret, and her parent, who died in Philadelphia. The former on March 1, 1811; age, 40 years. The latter on March 25, 1813; age, 37 years.

15.—Hugh O'Neil, formerly of County Antrim, Ireland, died May 26, 1810; age, 49 years.

16.—Margaret McDevitt, wife of Michael Parrelly, died March 4, 1818; age, 28 years, born in parish of Ray, County Donegal, Ireland; also, their son,

Patrick, died January 11, 1807; age, 11 months.

James F. McDevitt, died March 19, 1818; age, 2 months and 17 days.

Edward Parrelly, died February 5, 1809; age, 87 years.

* The full name of the wife of Hugh O'Neil is not given; if known it is omitted.

Vault 17.—Mrs. Mary Curren, died September 30, 1829.

Martin Curren.

William Curren.

Susan Curren.

Teresa Curren. March 29, 1888.

18.—Joseph Reilly, died ———, 1840.

Annie E., daughter of Philip and Catherine Reilly, died December 11, 1886.

19.—Catharine M. Reilly, wife of Philip Reilly, and daughter of Lewis Ryan, died June 30, 1843.

Philip Reilly, died October 15, 1885; age, 89 years.

20.—George Miller, ——— ——— ———. [Stone sunken.]

21.—Jos. Anthony Oliver, born in Corsica, December 17, 1806; died in Philadelphia, January 16, 1840; age, 33 years 4 months and 2 days.

22.—Anthony Risdell, died May 21, 1808; age, 40 years and 18 days.

Priscilla Risdell, his wife, died August 6, 1826; age, 49 years 1 month and 22 days.

23.—John Steward Campbell, died December 15, 1837; age, 17 years.

24.—Mrs Margaret L. F. Delamaye, died November 2, 1837; age, 33 years.

25.—Edward H. Brennan, a native of Dublin, Ireland, died February 17, 1837; age, 44 years.

26.—Hannah Doyle, wife of James Doyle, died April 12, 1852; age, 43 years.

James, son of James and Hannah Doyle, died May, 1848; age, 4 years.

Thomas, son of James and Hannah Doyle, died June, 1849; age, 2 years.

William, son of James and Hannah Doyle, died June, 1835; age, 4 years.

Hannah, daughter of James and Hannah Doyle, died February, 1845; age, 7 years.

Theresa, daughter of James and Hannah Doyle, died July, 1845; age, 2 years.

27.—William Tierney, died ———, 1793; also, his child,

——— ——— ———, died December 10, 1793; age, 9 months.

28.—Francisco Tacon, died June 22, 1855.

29.—Michael Carlin, native of Moville, County Donegal, Ireland, died January 6, 1861; age, 22 years.

- 30—Mary Smith, daughter of Charles and Catharine S—, died September 15, 1759; age, 2 years.
- 31—Richard Neagle, native of County Louth, Ireland, died March 18, 1830; age, 44 years.
John Neagle, died April 1, 1856; age, 43 years.
- 32—Ellen, wife of Hugh Quigg, died May 9, 1845, age, 55 years.
Phillip Carlin, died August 6, 1845; age, 40 years.
Ellen Carlin, died January 29, 1844; age, 36 years, natives of County Donegal, Ireland.
- 33—Daniel Carlin, native of the parish of Moville, County Donegal, Ireland, died February 24, 1845; age, 38 years.
Hugh Quigg, died June 21, 1870; age, 65 years.
- Bridget Cassidy, native of County Derry, Ireland, died April 7, 1860; age, 65 years.

SECTION O.

- 1.—[No stone.]
- 2—Hugh Carlin, native of Moville, County Donegal, Ireland, died April 25, 1856; age, 45 years; also, his wife, Mary Carlin, died September 29, 1858; age, 42 years.
- 3—Margaret Enen, died February 15, 1827; age, 63 years, also, her two children and three grandchildren, viz.:
Margaret Louisa Johnson, died June 29, 1842; age, 15 years.
Catharine G. Johnson, died June 28, 1843; age, 13 years.
- 4—George M. Tossiere, age, 10 weeks, also, Josephine G. Tossiere, died January 1, 1823; age, 4 months.
- 5—Gracen Johnson, died September 11, 1858; age, 58 years.
James Enen, Sr., died December 16, 1881; age, 97 years.
- 6—Ann Enen, wife of James E—, died August 19, 1832; age, 68 years.
James Enen, died November 5, 1853; age, 67 years.
Ann Enen, granddaughter, age, 1 year and 3 months.
- 7—James, son of Archibald and Sarah Randall, died February 18, 1864; age, 24 years 3 months and 11 days.
Sarah, wife of Archibald Randall; also, their grandchildren.
- 8—Archibald Randall, died April 23; age, —.
- 9—Arthur Campbell, died June 13, 1789; age, 26 years.
- 10—Patrick McCloskey, died September 3, 1801; age, 38 years.
- 11—Moses Bulk, died October 12, 1792; age, 49 years 5 months 12 days; also, seven of his children.

SECTION P.

- 1.—Ellen Burn, ——— ———.
Maurice Burn, died September 24, 1795; age, ———.
———, daughter of said Maurice Burn, died September 15, 1797; age 13 years and 7 months.
- 2.—Peter Baker, son of John and Margaret, born July 9, 1791; died September 9, 1798; age, 7 years and 2 months, also several children [illegible].
- 3.—Bartholomew Baker, husband of Theresa, died September 3, 1790; age, 49 years; also, some children.
Elizabeth, ——— ———.
Bartholomew [remainder illegible].
- 4.—Elizabeth Baker, wife of Bartholomew Baker, died November 8, 1789; age, 45 years 4 months and 10 days.
Bartholomew ——— [stone sunken].
- 5.—Catharine Devinney; died November 11, 1872; age, 37 years.
Cornelius McClellan, died July 22, 1885; age, 41 years.
- 6.—Stephen Fourage, died April 19, 1785; age, 63 years; he was organist of the Roman church for over 30 years.
- 7.—Margaret Maginnis, died July 11, 1811; age, 48 years.
- 8.—Christopher Field, ———, died ———, 1778.
- 9.—Susanna Field, daughter of Peter and Lucretia, died October 11, 1777; age, 6 months.
William Field, died April 18, ———; age, 2 years and 2 months; also, [stone sunken].
- 10.—Lucretia Field, wife of Peter, died August 18, 1788; age, 34 years.
- 11.—[Headstone broken off.]
- 12.—Eleanor Maginnis, died September 14, 1793; age, 46 years.
- 13.—Isabella, wife of Capt. John Maginnis, died October 31, 1809; age, 55 years.
- 14.—Edward Harlan, died August 26, 1820; age, 45 years.
Mary Allen, wife of Edward Harlan, died April 26, 1857; age, 90 years.
- 15.—Juan Bautista Del Carmen Roig, born in Trinidad, Cuba, July 20, 1815; died April 11, 1856; son of Don Juan Roig and Dona Maria de Belen Gonzalez.
- 16.—Mrs. Sarah Fraser, died September 4, 1820; age, 66 years 11 months and 7 days.
- 17.—Joseph Grayier, died November 10, 1818; age, 61 years.

18 —[Illegible.]

19.—[Illegible.]

20.

Patrick Mulligan, died June 23, 1816; age, 35 years.

21.—John McCulloch, died January 21, 1868; age, 71 years.

22.—Thomas Ashe, died October 18, 1812; age, 44 years.

23.—Angelo Malouici, died March 3, 1788; age, 52 years.

24.—Charles Dornelly, died March 1, 1809; age, 31 years.

25.—John Griffith, stone-cutter, died February 23, 1813; age, 32 years.

26.—Maria Ann J——, daughter of James Miller, died February 9, 1817; age, 20 years 11 months and 3 days.

27.—Ann, wife of James Miller, died August 16, —; age, 40 years.

David Miller, died September 6, —; age, 6 years.

Andrew Miller, died August 7, —; age, 3 years.

Francis Miller, died June 10, —; age, 1 year.

SECTION Q.

1.—James Kelsy, died October 16, 1857; age, 66 years.

2.—[No stone.]

3.—[No stone.]

4.—John Cannon, died December 22, 1815; age, 82 years.

Mary, his daughter and wife of Patrick Mealy, died October 4, 1815; age, 25 years.

5.—Mrs. Elizabeth, wife of William J. McCoy, died February 24, 1858; age, 56 years; also,

William J. McCoy, died July 20, 1866; age, 82 years.

Thomas L., son of William J. and Elizabeth McCoy, died February 19, 1867; age, 32 years.

6.—Richard Dugan, born in Dublin, died —, 1858; age, 25 years.

7.—Peter Dugan, died December 15, 1846; age, 85 years.

Isabel Dugan, his wife, died December 22, 1846; age, 75 years.

Catherine Dugan, their daughter, died July 14, 1842; age, 35 years.

8.—Rachael, wife of Bernard McNally, died September 12, 1828; age, 62 years; also,

Sarah McNally, died December 5, 1881; age, 88 years.

Margaret McNally, died May 20, 1888; age, 85 years.

John, son of Bernard and Rachael McNally, died September 12, 1846; age, 26 years.

SECTION R.

- 1.—James McCann, native of County Down, Ireland, died August 27, 1856; age, 81 years.
Catharine, his wife, died July 24, 1858; age, 83 years.
- 2.—Mrs. Mary Murphy Carr, born in the year 1800, in County Kerry, Ireland, died November 7, 1874; age, 75 years.
- 3.—George Bendle Toigno, died June —, 1839; age, 6 months.
- 4.—Abigail Alexander, wife of George Alexander, died January 21, 1834; age, 30 years.
- 5.—Patrick F. Quinn, died July 25, 1871; age, 34 years.
Ellen F. Quinn, died March 14, 1871; age, 19 years.
6. }
7. }
8. } [Appear to be graves, but have no stones.]
9. }
10. }
- 11.— — — — —.
James Kean, died October 19, 1798; age, 4 years.
— — — — — [on foot stone] J. K. J. K.
- 12.—[Somebody's wife], died 1799; age 34 years.
- 13.—Mary Hughes, wife of James H—, died June 21, 1851, age, 43 years.
- 14.—Charles Quinn, died July 25, 1821; age, 30 years; also, his wife,
Ellen M. Quinn, died October 18, 1861; age, 68 years.
- 15.—Hannah A. Quinn, daughter of Barnet and Catharine Q—, died August 25, 1811; age, 18 months; also her sister,
Eleanor M. Quinn, died October 5, 1819; age, 4 years and 5 months.
John Quinn; age, 1 year and 11 months.
Catharine Quinn; age, 2 years and 4 months.
C. Gibbons Quinn; age, 4 years and 5 months.
Rebecca Quinn; age, 3 years and 5 months.
Mrs. Catherine Quinn, died February 28, 1856; age, 44 years.
- 16.—Fergus McMea, native of Ireland, died January 1, 1821; age, 51 years.
- 17.—Patrick Delaney, native of Ireland, died January 23, 1812; age, 88 years; also his son,
Robert, died December 22, 1822; age, 9 years; also, his wife,
Ann Jane, died October 21, 1816; age, 76 years.

- 18.—Patrick Boyle, died June 15, 1820; age, 31 years.
- 19.—William Mealy, died September 1, 1817; age, 41 years.
- 20.—Antonia Sylvia, died October 5, 1790; age, 35 years.
- 21.—John Byrne, died December 3, 1839; age, 76 years; also, his wife,
 Hannah Byrne, died June 26, 1840; age, 65 years.
 James S. Batson, [stone broken].
- 22.—William Janeaut, died April, 1804; age, 57 years.
- 23.—Margaret M. Ginnis, wife of Neal McGinnis, died January 24, 1820; age, 60 years.
- 24.—Bridget McGinnis, died October 15, 1799; age, 68 years.
- 25.—[No stone.]
- 26.—[No stone.]

SECTION S.

- 1.—Charles Callaghan, died March 11, 1830; age, 68 years.
- 2.—Catharine, wife of Charles Callaghan, died February 5, 1833; age, 76 years.
- 3.—Reannah, daughter of W. and E. Hawkings, died August 13, 1774; age, 5 years.
- 4.—John Doran, died July 8, 1812; also, his wife,
 Catherine Doran, died April 13, 1817; also, their children,
 Margaret and Catharine.
- 5.—James Byrne, [remainder illegible].
- 6.—Vanderder ——— de L——, born on the Island of St. Domingo, died April 13, 1822; age, 60 years.
- 7.————, native of France, died October 11, 1817; age, 34 years (in Philadelphia).
- 8.—M^{rs}. Josephine Prader, native of St. Domingo, ———; age, 64 years.
- 9.—Anna Maria Hinkens, died January 11, 1837; age, 87 years.
- 10.—Patrick Reilly, died July 26, 1808; age, 48 years.
 John Reilly, brother of Patrick, died December 9, 1814; age, 55 years; also, their sister,
 Elizabeth ——— Reilly, died July 10, 1808; age, 72 years.

SECTION T.

- 1.—Bernard Roy, of the parish of Lochgiel, County Antrim, Ireland, died July 31, 1832; age, 40 years.
Sarah Roy, wife of Bernard R——, died October 29, 1842; age, 48 years.
- 2.—Lawrence Roy, ——— ——— ———.
- 3.—James Morrison, died November 25, 1807; age, 35 years.
James, son of James and Catherine Morrison, died January 2, 1808; age, 3 months.
- 4.—Mary, wife of John Heeny, died January 18, 1771; age, 33 years; also,
Michael, their son, died September 1, 1769; age, 2 years and 4 months.
- 5.—Patrick Rodgers, died June 23, 1799; age, 15 years.
- 6.—Edward Tracy, died April 3, 1835; age, 34 years.
- 7.—Mary O'Boyle, wife of B. O'B——, died January 21, 1818; also his daughter, Margaret.
- 8.—Charles Tracy, died December 9 1831; age, 15 months.
- Vault 9.—Nicholas Arnou ——— ——— —, 181—, ——— ———.
- 10.—Rosalie Cleary, died December, 1834; age, 10 years.
[On footstone] ———, died 1839. J. H. D. H——.
- 11.—Maria, wife of Alex. Hampton Rudolph, died October 25, 1872; age, 90 years.
Tobias, son of Tobias and Margaret Rudolph, died September 9, 1788; age, 19 years.
- 12.—William Taggart, native of County Derry, Ireland, died March 15, 1810; age, 69 years.
- 13.—John Monagan, died 1795.
- 14.—Julien Maroteau, born April 16, 1804, died December 8, 1871.
- 15.—James Cavanaugh, died August 30, 1815; age, 77 years; also, his children. [Illegible].
- 16.—[No stone]
- 17.—James O'Neile, died September 20, 1790; age, 30 years; also, Charles, his son, died December 31, 1790; age, 2 years and 2 months.
James, his son, died February 5, 1791; age, 8 months.
- 18.—Edward Gorman, died April 22, 1814; age, 32 years.

- 19.—John Mahan, husband of Margaret M——, died October 23, 1769; age, 37 years and 11 months; also their children, Joseph Mahan, died April 10, 1788; age, 1 year and 11 months; Mary Mahan, died August 5, 1796; age, 2 years and 1 month; Michael Mahan, died October 18, 1797; age, 2 years 6 months and 27 days.
- 20.—Patrick Nowlan, ————
S. Nowlan, ————
T. Nowlan, [illegible].
F. A. Nowlan, ————
- 21.—Louisa Genevieve Quervelle, of Paris, died November 22, 1847; age, 54 years.
Anthony G. Quervelle, died July 31, 1856; age, 67 years.
- Vault 22.—Lune Shea, died August 28, 1814; age, 32 years.

SECTION U.

- 1.—————, died August 8, 1799.
- 2.—William Gether, died April 19, 1808; age, 43 years 4 months and 12 days.
- 3.—Mrs. Ann Daly, died April 20, 1818; age, 60 years; also, Julia, wife of James W. Newlin, died January 21, 1867.
James W. Newlin born August 20, 1804, died October 1, 1879.
- Vault 4.—James Wickham, native of County Wexford, Ireland, died April 10, 1812; age, 43 years.
- 5.—Michael Wickham, son of James and Eleanor, died July 3, 1803; age, 7 months and 13 days.
- 6.—Samuel Clancey, ————
Dennis Clancey, ————
—————; aged, 41 years.
- 7.—Christopher O'Connor, son of Charles and Mary O'Connor, died September, 1805; age, — years.
- Vault 18.—Mary Clancey O'Connor, wife of Capt. Christopher O'Connor, died August 19, 1806; age, 43 years and 28 days.
Christopher O'Connor, died April 27, 1820; age, 51 years and 11 days.
- 9.—[Almost illegible, appears to be] Christopher O'Connor
- 10.—John O'Connor, died January 13, 1815; age, 24 years and 27 days.
- 11.—Charles François Huer de Valsées, born at Soissons, France, died in Philadelphia, September 12, 1794. [Stone broken.]

12.—Ann Collins, wife of ————, ————.

13.—Daniel Fortune, ————, ————.

Patrick Howlan, native of Ireland, died February 2, 1806;
age, 11 years.

14.—Nicholas Fortune, native of Ireland, died December 12, 1804;
age, 53 years.

Michael Fortune, son of Nicholas.

15.—Richard Lawless, son of John and Mary L——, died October
22, 18—; age, 11 years.

Mary Lawless, died April 17, 1807.

Patrick Shirney, native of Ireland, died April 18, 1817; age,
4 years.

SECTION V.

1.—Edmund Cotten, died November 29, 1785; age, 41 years.

2.—William Sanders, died November 15, 1817; age, 75 years.

3.—Charles Boyle, died May 3, 1805; age, 3 months.

Vault 4.—Neil Boyle, died July 11, 1812; age, —.

5.—Francis Sands, died June 27, 1843; age, 55 years.

6.—Ellen, wife of Michael Boyle, died March 8, 1818; age, 49
years.

Michael Boyle, died December 24, 1832; age, 67 years.

7.—Bridget Boyle, died October 17, 1796; age, 39 years.

8.—Mannus Boyle, died July 13, 1813; age, —.

Charles Boyle, died October, 1823; age, —.

9.—James Ryan, Esq., late Register in Equity of Charleston,
South Carolina, native of Tipperary, Ireland, died August
10, 1815; age, 45 years.

10.—Margaret, wife of James McSorley, died May 25, 1874; age,
72 years.

John Owens, died May 3, 1840; age, 49 years.

John M. Owens, died January 19, 1855; age, 33 years.

11.—John Farley, died April 4, 1813, native of County Cavan,
Ireland.

12.—Sarrassin, a daughter of Martin and Catharine, born in Phila-
delphia, April, 1797; died October 8, 1797.

13.—Thomas, son of John and Eleanor McMonnie, died July,
1791; age, 18 years.

- Vault 14—John P. Alphonse Le Jambre, died February 24, 1843; age, 56 years and 7 months.
 Alexis N. J. Le Jambre, born October 4, 1827; died January 29, 1862.
 Anna H. Le Jambre, died July 28, 1861; age, 11 years.
 Anna Le Jambre, wife of Alphonse, died September 1, 1878; age, 79 years.
 Elizabeth A. Le Jambre, born May, 1821; died August, 1882.
- 15—Mary Davis, daughter of John Boyle, died May 26, 1816; age, —.
 Andrew C. Davis, died January, 1833; age, 17 years.

SECTION W.

- 1.—Michael Maguire, died November 1, 1816; age, 44 years.
 Ellen A. Maguire, died February 4, 1836; age, 25 years.
 Anastasia Maguire, died April 2, 1866; age, 82 years.
- 2.—Jeremiah and Catharine Sullivan. [New stone; old one at foot of grave; inscription illegible.]
- 3.—Lawrence and Honora Mary Carroll.
- 4.—Marian Ann Felin Canali, widow of ———, died December 5, 1823; age, 69 years.
 Mary Ann Passeman her granddaughter, died March 16, 1822; age, 1 year and — months.
- Vault 5—Francis Breuil — merchant of this city, died March 28, 1827; age, 72 years.
- 6.—Rosanna Larmagan, wife of Michael, native of County Donegal, Ireland, died August 13, 1832; age, 32 years.
 Mar. Larmagan, daughter of Dennis and Catherine L——, died June 27, 1860; age, 1 year 5 months and 4 days.
- 7.—Sarah N. McCabe, wife of Charles McCabe, died August —, 1797; age, 40 years; also,
 Ellen, daughter of Charles and Sarah McCabe, died September 29, 1797; age, 4 years and 6 months.
- 8.—[No headstone. On foot stone] N. D.
- 9.—Patrick M. Flex, a native of County Antrim, Ireland, died January 25, 1822; age, 36 years.

SECTION X.

- Mrs. Rebecca O'Neill, wife of John O'Neill, died October 27, 1861; age, 35 years; also, her son,
 Edward O'Neill, died June 4, 1861; age, 6 weeks; also,
 his wife, died October 16, 1869; age, 23 years.

2.—James Rooney, native of County Meath, Ireland ; died August 19, 1835 ; age, 35 years.

3.—Margaret Kempton, wife of Capt. Benj. K——, of New Bedford, Mass., died January 10, 1832 ; age, 59 years.

Vault 4.—Jonathan Patterson, died January 3, 1868 ; age, 55 years.

Sarah Ann Bouvier, consort of M. B——, died December 22, 1826 ; age 26 years 8 months and 22 days.

Vault 5.—Patrick Burke, died January 13, 1798 ; age, 32 years.

Jane Burke, wife of Patrick B——, died November 6, 1824 ; age, 64 years.

Catharine Burke, died June 12, 1791 ; age, 1 year and 6 months.

Elizabeth Burke, died September 7, 1793 ; age, 18 years.

John Burke, died May 7, 1809 ; age, 20 years.

Thomas Burke, died December 19, 1817 ; age, 34 years.

Children of Patrick and Jane Burke.

Caroline C. Burke, a granddaughter of Patrick and Jane B——, died in 1827 ; age, 18 years.

Grace Burke, daughter of Patrick and Jane Burke, died June 4, 1812.

Catharine McKenzie, owner of this vault, daughter of Patrick and Jane Burke, died June 20, 1818.

6.—Dennis Brannan, son of Michael and Catharine B——, husband of Ann, died July 6, 1811 ; age, 38 years and 7 months ; born in Ireland, died in Philadelphia.

7.—Anthony Ray, died February 9, 1822 ; age, 31 years.

8.—Anna White ———.

Ann White, daughter of Thomas Wilcox.

James White, died February 8, 1770 ; age, 66 years.

9.—Francis Lynch, died March 1, 1811 ; age, 52 years.

10.—John Ennis, son of John and Sarah E——, died June 21, 1792 ; age, 6 days ; also, their daughter,

Ann Ennis, died August 31, 1798 ; age, 4 years and 10 months.

11.—Willie Stephens, son of Harry and Theresa F. Stephens ; age, 14 months.

12.—Gregory Strahan, husband of Margaret S——, died September 21, 1811 ; age, 59 years.

Emelia Strahan, daughter of Catharine and Joseph S——, died November 13, 1810 ; age, 1 year 9 months 26 days.

13.—[Top of stone broken off] daughter of Gregory and Margaret S——, died May 2, 1793 ; age, 3 years and 3 months.

- 14.—Catharine Fogarty, wife of Thomas Hurley, died March 22, 1791; age, 32 years; also, their two sons,
Edward; age, 9 days.
Patrick; age, 16 months.

VAULTS AT THE SIDE OF THE CHURCH.

1.—McCann.

2.—Borie.

J. J. Borie.
S. Borie.
C. Beauveau Borie.
Louisa Borie.
Eliza Keating.
Susanne Guibert.
Emily Rainoldi.
Jerome Keating.

3.—Bernard McCredy.

Joseph, son of Bernard and Martha S. McCredy, died November 10, 1821; age, 1 day.
Elizabeth, their daughter, died September 10, 1823; age, 6 years and 2 months.
John, their son, died October 21, 1827; age, 1 day.
Emma, their daughter, died October 22, 1829; age, 16 years 5 months and 13 days.
Martha Sarah Newlin, wife of Bernard McCredy, died October 26, 1829; age, 33 years and 25 days.
Sarah C. Terry, their daughter and wife of Cornelius H. Terry, died at Canton, China, November 20, 1841; age, 29 years.
Richard Wilson, of Santiago de Cuba, father of Mrs. Thomas McCredy, died at Philadelphia, July 29, 1852; age, 85 years.
Bernard McCredy, died November 29, 1856; age, 76 years.
Thomas McCredy, son of Bernard and Martha McCredy, died May 29, 1856; age, 30 years.

4.—Lajus.

5.—Francisco Silva.

Charlotte, wife of Francisco Silva, died September 5, 1821; age, 24 years.
Francisco, son of Francisco and Mary Silva, died May 13, 1821; age, 10 months and 24 days.
Francisco Silva, born on the 27 of December, 1796, in Portugal, died in Philadelphia, on March 20, 1828; age, 31 years.
Mary, wife of Francisco Silva, died February 11, 1860; age, 64 years.

6.—Andrew Rosseter Steel.

Anthony Steel, died October 10, 1817 ; age, 55 years.

Elizabeth, relict of Anthony Steel, died March 14, 1831 ; age, 68 years ; also, their children,

Andrew Rosseter Steel, died September 26, 1834 ; age, 29 years and 20 days.

Elizabeth, died April 10, 1797 ; age, 9 months and 9 days.

Mary Ann, died — ; age, —.

Anthony, died November 6, 1801 ; age, 2 years and 19 days ; also,

John Revel, son of Adam and Catharine Revel, died October 13, 1810 ; age, — ; also,

Rachael Revel, died — ; age, 68 years.

7.—Thomas Dugan, late Major U. S. Army, died March 3, 1833 ; age, 65 years ; also,

Francis Duffee, died December 9, 1871, age, 94 years ; also,

Emma Matilda, wife of Chas. J. Shain, died July 27, 1878 ; age, 59 years ; also,

Miss Elizabeth, daughter of the late Capt. Wayne, died January 18, 1882.

8.—John Darragh.

Elizabeth, wife of John Darragh, died May 24, 1829 ; age, 35 years ; also,

John Darragh, died November 3, 1830 ; age, 73 years ; also,

Richard Darragh, died April 3, 1852 ; age, 53 years ; also,

Edward Aloysius Maitland, born June 22, 1855, died April 15, 1857 ; also,

Elizabeth G. Maitland, born February 5, 1823, died October 26, 1862 ; also,

Mary A. Darragh, born September 17, 1825, died October 25, 1872 ; also,

James M. Murphy, born March 4, 1827, died August 2, 1874 ; also,

Joseph A. Murphy, born February 8, 1861, died October 15, 1878.

9.—Amos Hollahan's family vault. Mary, his wife, died January 19, 1832 ; age, 52 years. Caroline, 1833.

Amos Hollahan, died November 13, 1850, in the 75 year of his age.

Jacob Hollahan, born August, 1811, died September, 1861.

Carrie Hollahan, died September 11, 1864 ; age, 22 years.

Sarah A., wife of Jacob Hollahan, died November 17, 1883 ; age, 62 years.

Marion Hollahan, wife of Horace Moses, born March 10, 1818, died November 10, 1884.

10.—Joseph Snyder.

Catharine, wife of Joseph Snyder, died November 5, 1848; age, 56 years and 4 months; also,

Joseph Snyder, died April 26, 1862; age, 74 years, 8 months and 15 days.

11.—Paul Durney, died January 10, 1843; age, 52 years.

Robert A. Durney, M. D., died September 10, 1865; age, 39 years.

Mary H., wife of John J. Durney, died December 20, 1856; age, 31 years.

Robert M., son of Dr. Robert A. and Ellen G. Durney, died July 19, 1874; age, 20 years.

Edward W., son of John J. and Mary H. Durney, died June 20, 1879; age, 18 years.

Eliza A., wife of Paul Durney, died January 5, 1880; age, 74 years.

Vincent P., son of Paul and Eliza A. Durney, died February 24, 1880; age, 53 years.

12.—Charles Cany. A. D. 1830.

Charles Cany, Mary, wife of Charles Cany; Charles J. Cany, Georgeann Cany, wife of W. E. Whelan; Helena Cany, wife of George Guynet; Paul A. Cany, Henry D. Cany, Harriet C. Cany, wife of Rembrandt Peete; Henry C. Whelan, Lieut. Col. Sixth Pennsylvania Cavalry.

13.—Stephen Francis Nidelet.

Elizabeth Force Nidelet, died July 20, 1826; age, 90 years.

Emilie Nidelet, died June 19, 1826; age, 11 months and 4 days.

Louisa Pougnet, died July 11, 1831; age, 9 months and 7 days.

Joseph Bann, died December 18, 1837; age, 15 months and 5 days.

Adelaide Pauline Nidelet, died August 9, 1839; age, 21 months and 29 days.

14.—Baker Harrison.

Mary Ann, wife of Capt. John Baker, died June 15, 1858; age, 65 years.

Catherine, daughter of N. P. and Mary C. Murphy, died August 26, 1858; age, 2 years and 3 months.

Catharine, widow of Francis Harrison, died June 17, 1874; age, 87 years.

Mary E., daughter of J. F. and Mary Baker, died January 22, 1867; age, 21 years.

Catharine E., daughter of Francis and Catherine Harrison, died April 9, 1868; age, 59 years.

John F. Baker, born January 21, 1822; died April 23, 1883.

Ann Louisa Harrison, died February 21, 1887; age, 76 years.
Ellen Murphy, born February 1, 1858; died December 17,
1850.

15.—Joseph Corkrin.

James, son of James and Mary Corkrin, died 1786; age, 3 years.

Eliza, daughter of James and Mary Corkrin, died 1793; age, 6 years.

Jonathan, son of James and Mary Corkrin, died 1805; age, 22 years.

Richardson Ryan, grandson of James and Mary Corkrin, died 1820; age, 11 years.

James Corkrin, died 1821; age, 72 years.

Mary, wife of James Corkrin, died 1831; age, 69 years.

Anna H. Ryan, grand-daughter of James and Mary Corkrin, died 1832; age, 10 years.

Mrs. Mary Saul, of Baltimore, wife of Joseph Saul, Esq., cashier of the United States Bank at New Orleans, died 1836.

Charles Guilligar Lofland, great-grandson of James and Mary Corkrin, died 1839; age, 11 months.

Christian G. Lofland, great-grandson of James and Mary Corkrin, died 1812; age, 18 months.

Thomas L., son of James and Mary Corkrin, died May 8, 1813; age, 16 years.

Susannah Corkrin, died July 15, 1845.

Jonathan C. Ryan, died July 9, 1853.

Capt. James H. Lofland, died January 8, 1858.

Sarah Lofland, died January 4 1860.

Leonora Corkrin, died January 29, 1866.

Mary Ann Ryan, died November 1, 1867.

Anthony C. Corkrin, died April 1, 1869.

Eliza A. Corkrin, died June 29, 1874.

Ann H. Corkrin, died September 27, 1874.

16.—Teissiere.

Marie Jeanne, wife of Pierre Teissiere, died December 8, 1831; age, 66 years.

Anthony Teissiere, died October 30, 1831; age, 52 years.

Heloise, wife of Charles Brugiere, died February 1, 1836; age, 19 years.

James Wilmer, born January 6, 1859; died April 6, 1888.

17.—Cuesta.

Margarita de la Cuesta, died January 31, 1840.

Joseph Espinosa de la Cuesta, died April 24, 1840.

Rosa Espinosa, died November 23, 1842.

Modesta de la Cuesta, died June 19, 1846.

George Fallin, died March 31, 1849.

Estanislao de la Cuesta, died June 21, 1851.

Fernando de la Cuesta, died May 14, 1865.

Joseph de la Cuesta, died January 2, 1880.

18.—John Gethen.

Robert M. Gethen, died April 27, 1811; age 3 years.

Catherine M., daughter of Charles and Eleanor McKercher,
died April 30, 1816; age, 11 years.

John Gethen, died October 4, 1846; age, 56 years.

Margaret Gethen, died August 27, 1854; age, 56 years.

Mary B. McKercher, died July 13, 1857.

Richard H. Gethen, died August 15, 1861.

Martha T. Gethen, died April 1, 1863.

19.—Charlton Hollahan.

Phoebe Hollahan, died December 21, 1857; age, 71 years.

Crawford Charlton, died October 7, 1866; age, 56 years.

Susan Hollahan, died April 20, 1868; age, 80 years.

John Hollahan, died July 16, 1870; age, 78 years.

Martha Charlton, died December 20, 1872; age, 93 years.

20.—Patrick Campbell, died March 9, 1865; age, 86 years.

Mary, his wife, died September 20, 1856; age, 71 years.

Mary B., died November 24, 1843; age, 29 years.

Mrs. Ellen O'Brien, died May 20, 1851; age, 32 years.

Mary A. Campbell, died May 3, 1846; age, 17 years.

John Campbell, died February 1, 1857; age, 60 years.

John Joseph Campbell, died July 9, 1870; age, 34 years.

Ann E. Campbell, died November 17, 1870; age, 63 years.

Ned Campbell, son of Patrick and Mary Campbell, died May
26, 1888.

21.—Catherine Campbell, wife of Anthony Campbell, died June 22,
1832; age, 52 years.

James Anthony Fey, died March 21, 1835; age, 4 years.

Anthony Campbell, Jr., died at sea September 20, 1841; age,
31 years.

Anthony Campbell, died October 20, 1841; age, 64 years.

John Fey, born November 22, 1832; died August 12, 1843; age,
10 years and 8 months.

22.—William McGlensey, died January 16, 1838; age, 60 years.

John McGlensey, died April 26, 1841; age, 26 years.

Rebecca, relict of William McGlensey, died September 5, 1848;
age, 37 years.

Elizabeth Mary Spencer, died April 3, 1844; age, 14 months
and 26 days.

William Fleming Spencer, died August 26, 1847; age, 4 months
and 26 days.

23.—John Diamond.

James, son of John and Anna Diamond, died September 4, 1839; age, 1 year 8 months and 16 days.

Jane Humes Diamond, died May 29, 1841; age, 19 years 9 months and 22 days.

John Diamond, Sr., died May 18, 1831; age, 42 years.

Margaret Humes Diamond, died January 26, 1832; age, 19 months.

John Diamond, died April 21, 1853; age, 27 years.

John Diamond, born June 24, 1796; died August 2, 1854; age, 58 years 1 month and 8 days.

24.—Dennis McCredy.

Elizabeth McCredy, born August 18, 1818; died January 5, 1823.

John B. McCredy, born December 20, 1808; died March 19, 1837.

Dennis McCredy, died February 24, 1840; age, 60 years.

Margaret, his wife, died April 6, 1843; age, 60 years.

John B., son of Dennis A. and Livinia McCredy, died November 3, 1843; age, 9 months.

Dennis McCredy, born May 1, 1815; died January 26, 1870.

25.—James Brady, born in Dublin, July 26, 1777; died in Philadelphia, of which he was a long respected citizen, June 28, 1833.

26.—Church Receiving Vault.

27.—Tiers.

28.—Joseph Dugan.

29.—Joseph Donath, native of Bohemia, born February 22, 1751; died November 21, 1829.

Maria Koecker, his daughter, born August 30, 1799; died July 5, 1810.

Joseph Donath, his son, born July 29, 1797; died October 28, 1816.

Rosalie Donath, wife of Joseph Donath, Sr., died September 21, 1850; age, 78 years.

Louis Maurice Koecker, born February 20, 1849; died June 15, 1873; age, 21 years 3 months and 15 days.

Joseph Donath Koecker, born July 18, 1820; died July 17, 1889; age, 69 years.

30.—Elizabeth Bouvier Dixon, born October 9, 1829, died May 7, 1884.

Eustache Bouvier, born June 4, 1824, died December 2, 1886.

Josephine M., died April 22, 1847; age, 2 years.

Joseph A., died February 12, 1856; age, 4 years. Children of Michael and Louisa Bouvier. Also,

Mrs. Eliza Vernou, died November 6, 1862; age, 83 years.

Louisa G., wife of Michael Bouvier, born March 29, 1811; died October 5, 1872.

Michael Bouvier, a native of France, born March 29, 1792; died June 9, 1874.

3:—John Vernou, native of France, died March 11, 1837; age, 69 years; also,

John W. Vernou, died October 30, 1819; age, 12 years.

Peter J. Vernou, died April 2, 1826; age, 27 years.

Alexander D. Vernou, died at Peru, Ill., November 12, 1837; age, 24 years.

Charles M. Vernou, died January 29, 1842; age, 36 years.

Eliza Vernou Patterson, died August 2, 1842; age, 25 years.

Joseph Vernou, died August 4, 1849; age, 28 years.

William G. Vernou, born December 25, 1820; died November 29, 1871.

[The preceding four numbers are given in the plot as on one vault, because in apportioning the space a mistake was made in the number to be given. They really represent four vaults in the grounds.]

NOTE.—There were further made to give the extracts from the records and tax-payers list of M^{rs}. M^{rs}. G^overnment which appear in the foregoing pages, extracts. It must be born in mind, however, that misapprehensions may exist in the extracts, owing to their being taken from various readings by different persons.

Many things in Mr. Allen's government are so difficult to read, that the descriptions upon them can only have been made after looking them up. They are given, as they appear in the records.

The number of the grounds, which belongs to Mrs. Vernou, is not given, but the number of the grounds, which belongs to Mrs. Vernou, is not given, but the number of the grounds, which belongs to Mrs. Vernou, is not given.

COMMITTEE ON PUBLICATION.



GOSHENHOPPEN REGISTERS.

(SECOND SERIES.)

1765-1785.

[Translated and annotated by Rev. Thomas C. Middleton, D.D., O. S. A.]

With this second series of the Goshenhoppen registers is concluded the publication of presumably the oldest records now extant relating to the Catholic missions of Pennsylvania.

These registers belonged formerly to the old mission church of St. Paul, known since 1837 as the church of the Most Blessed Sacrament, at Goshenhoppen, now Bally, in Washington township, Berks county, Penna. They contained the records of the baptisms, conversions, marriages, deaths and burials, as kept by the Rev. Theodore Schneider and his successor, Rev. John Baptist Ritter, both Jesuits, who for forty-four years, namely, from 1741 to 1785, were in charge of Goshenhoppen and its outlying missions.

John Gilmary Shea, LL.D., refers frequently to the mission of Goshenhoppen and its two earliest rectors in his valuable "History of the Catholic Church in the United States." In Volume I., at page 447, he gives a picture of the old church at Goshenhoppen.

Mr. Philip S. P. Conner, in his paper on "The Early Church Registers of Pennsylvania," printed in the second volume of the "Records of the American Catholic Historical Society" (Philadelphia, 1889), gives a brief description of the Goshenhoppen registers.

In 1741, the mission of Goshenhoppen was opened by Father Schneider, who attended it until his death, July

10, 1764, and was succeeded by Father Ritter, who continued in charge until toward the close of his life, February 3, 1787.

In the second volume of the "Records" of this Society was published the first part of these Registers as kept by Father Schneider. It takes up some twenty-five pages in the original.

In this present volume of the "Records" is continued the publication of the registers down to their close. They fill about three hundred and twenty-one pages in the original book.

From 1741 to 1764, the date of Father Schneider's death, all the entries, with the exception of three on page 16 of the register, are in his hand-writing. The exceptions are (as noted in Vol. II. of the "Records," page 327), in an unknown hand, perhaps (this is a mere supposition) by a visiting priest from Philadelphia or from Conewago.

All the remaining entries in the registers, as here published, are in the handwriting of Father Ritter.

These Goshenhoppen registers are believed to antedate all existing mission registers in Pennsylvania. The missions of St. Joseph's church, in Philadelphia, and of Conewago, in Adams county, are both of earlier foundation than Goshenhoppen, but their early records are, it is believed, no longer in existence.

A word now about the book or volume that contains the Goshenhoppen records, which it has been my pleasing task to prepare for publication. It is a small book, six inches long, three and three-quarter inches wide, and about one inch thick. It has been bound twice, as evidently appears, once in skin, and again in strong muslin or canvas. It still wears this double cover, with the exception of the skin or leather back, which is wanting.

The book consists of two parts, or rather the original book of two hundred and seventy-eight pages has had bound into it at the end sixty-eight pages, all at least that now remain, of a larger form, measuring about one inch longer and wider than the original book, of which they

now form a part. The original book is in an excellent state of preservation, having every page whole and unbroken. The remaining part has suffered considerably from one cause or another. Some of its leaves have been loosened from the binding and then reinserted by pasting in the wrong order. This appears from the inversion of the dates. Moreover, eight of the leaves are even now wholly loose and in danger of being lost, while one of them, namely, pages 289-90, has two-thirds of its length missing. The handwriting in these registers is, as has already been noted, of three different persons, namely, Father Schneider, Father Ritter and the unknown. Father Schneider's writing, though rather close and crabbed, is clear enough to be easily read. Father Ritter writes a neat, running hand, very scholarly and business like, that with few exceptions is as easy to read as copper-plate. Occasionally, on some of the added pages in the back of the book, his writing is hard to make out, partly on account of the inferior quality of the paper and of the ink, which in many places has faded away, either wholly or in part, but chiefly because of the slovenly way in which the broken leaves have been patched together.

Fr. Schneider's signature appears but once in the book. This is on the first page of the baptismal entries, where he has signed, on August 23, 1741, as "Theodorus Schneider, S. J." Father Ritter's name appears frequently in the book, at least, if I have counted rightly, fourteen times, twice as heading a page and twelve times as a signature. Father Ritter signs his family name both Ritter and De Ritter. De Ritter is met with on two occasions only, both in 1765, his first year in the Goshenhoppen missions; at all other times he signs, invariably, Ritter. Besides these signatures of Fathers Schneider and Ritter no other occurs in the registers. But the names of three other Jesuit priests are met with, Father Ferdinand Farmer's, twice in the baptismal records for 1764, and once in the marriage register for 1765; Father Luke Geisler's, twice in the baptismal and marriage entries

for 1769, while Father James Frambachs, so his name is written, is recorded as having applied the holy chrism at a baptism in 1764, and once to have been present at a marriage in 1768. Father Ritter records these several facts.

One of the most interesting studies I have found in looking over these old registers, and perhaps the most valuable from a purely scientific point of view, is the mention that every now and then occurs of the many places in eastern Pennsylvania which the above-named missionaries visited to say Mass or confer the sacraments, or where the parties who visited them had their residence. I here subjoin a list of the different places named in Father Ritter's registers. The principal ones, those that most frequently occur, are (1) Goshenhoppen, written "Gosshenhopen," "Gosschlenhopen," "Cushenhopen," and "Comissahopen;" (2) Falkner's Swamp, in Montgomery county, which Dr. Shea, in his "History of the Catholic Church" (Vol. I., p. 393), says is now known as Pottsgrove, near the famous Ringing Hill, in Berks county. In Father Ritter's registers it is spelled variously as "Falksner Schwam," "Falekner's Swamp," and "Falkoner Swam;" (3) Sharp Mountain, which I take to be the English rendering of a name that occurs very frequently in the registers as "*Asperum Collum*," or "*Collum Asutum*," or "*Montem Asutum*." The only place where I have seen this name in the above English form is in Bishop Neumann's MS. visitation-book. Referring to the mission of Reading, the venerable bishop says that prior to 1767 Reading was attended by Father Ritter, who also visited Miskungie [sic], Cedar Creek, and Sharp Mountain. This is presumably the "*Asperum Collum*" of Father Ritter. (4) Oley, in Berks county, which is very frequently met with under the Latin forms of Mt. Olivet, Olivetan mountains, or hills, or even in the vernacular as Oley and Ol; (5) Cedar Creek, which Father Ritter Latinizes as "*ad torrentem Cedron*;" (6) Easton, in the registers "*Ostoma*," in Northampton county; (7) Haycock, in Bucks county; (8) Reading, written once in the registers

as "Readingtown," in Berks county, and (9) Macungie, in Lehigh county, which is variously written in the registers as "Macunski," "Magungi," "Magunshi," "Macungi," "Magunchi," "Makunshi," and "Macunhi." Then occur more or less frequently the names of these places in Berks county, namely, Allemängel, a place in Albany and Linn townships, a barren spot, which Dr. Shea styles in his history (*ut supra*, Vol. I., p. 394) "Lackall;" District township; Hereford township, written "Herford" and "Hertford;" Long Swamp, which in the registers appears only as "Langerschwamm;" Maiden creek; Ruscombmanor, written "Roskemainor," and Windsor. The places in Bucks county that are named are as follows: Nockamixon, in the registers written "Nocanixom;" Rockhill; Tinicum, written "Denikum" and "Denikom," and Warwick. Among the places in Lehigh county the following are named: Linn township, written "Linen," in the Blue Mountains, and perhaps meant by Father Ritter in his "Lecha" and "Leche" township, which he locates in the Blue Mountains; Allentown, written always "Allenstown;" Weissenburg, which Father Ritter gives as another name for Macungie; Weithendael, or Salzburg, so they are written in the registers.

The following places are in Northampton county: Saucon, at least this is what I take "Sacone" in the registers to mean, and Bethlehem.

The names of some other places occur that I cannot venture to locate, as Springforge, Frankford, the Forks in the Blue Mountains, Mayburry Furnace, "Mebris" Furnace, "*Missillem torrentem*," Paint Forge, Pine Township, perhaps in Berks county, Providence, maybe the one in Montgomery county, Rich Valley, and "*Longo prato*," which I suppose was used to designate Long Meadow. New Jersey is occasionally named, usually as Jersey, "*Jersia*."

Not to mention the various places, which can easily be seen for themselves in the register, where Father Ritter frequently said Mass, he names distinctly a chapel (*sacello*)

in Philadelphia, another in Reading (see baptism June 8, 1766), and a third, which he styles chapel, or church, at Goshenhoppen (see the marriage register, for June 30, 1766). He also makes mention of two Catholic graveyards, in the year 1765, one at Goshenhoppen and the other at Reading.

From these registers one discovers that there were some customs of the olden time rather peculiar, that will bear mention here. For instance:

(1) It was an almost universal practice for the subjects at baptism to receive the Christian name of one or the other of the sponsors, either the godfather's or the godmother's, according as the recipient was a boy or a girl.

(2) At baptisms it was not unfrequently the case that one or the other of the sponsors was a non-Catholic, and,

(3) In one instance, 1773, August 15, both the sponsors were non-Catholics.

(4) Marriages were commonly solemnized in church at Mass.

(5) Father Ritter, as appears from an entry (see marriage, December 30, 1770), had large powers of dispensing in the impediment of consanguinity.

(6) In several instances, Father Ritter marries parties in church when one of them was a non-Catholic, and Father Schneider, as appears from an entry in 1741, marries two non-Catholics, during Mass, on Christmas day, in John Kuhn's house. There is another instance in the marriage register for April 12, 1744, of his marrying two non-Catholics.

(7) Sometimes bonds of indemnity were required by the priest before witnessing a marriage contract. This was the case where the parties were slaves, or indentured.

(8) From the inversion of the dates, it appears to have been a common practice to make the various entries in the register weeks, and sometimes months, after the performance of a ceremony. It seems from this that the registers were not carried around by the missionaries on their journeys, but that on their return home to Goshen-

hoppen they entered their proceedings, either from memory, or, much more probably, from memoranda they had made at the time.

It is also interesting to note the presence of Catholic schoolmasters in the Goshenhoppen missions. The names of four are found recorded, namely, Henry Fretter (once only, I believe, written Fredder); a certain Breitenbach; John Laurence (or, more frequently, simply Laurence) Gubernator, and Ferdinand Wagner. There is mention made, too, of a surgeon, "*Chirurgus noster*" Father Ritter styles him, by name Nicholas Schmitt, which goes far to attest that cultured Catholic laymen were not wholly wanting in the rural districts of Pennsylvania.

Before closing this paper it is only right to add a line or so on the difficulty met with in copying various family names. The variations of geographical names have already been sufficiently treated of. The family names that are found written in various ways are chiefly: (1) Beverts, Bevertz, Bewertz, Bebers, Bibers and Biberts; (2) Brück, Brücks and Brucx; (3) Eck and Egg; (4) Käs and Käss; (5) Meckler, Meckeler and Meckl; (6) Offer, Ofer, Affer and Ufer; (7) Strubbel, Strubel, Strubl and Struppel, and (8) Dabber and Tapper. Others will be found noted in the text. In copying down the above names I have invariably followed the form of spelling given in each instance in the registers, although it was obvious that the various forms of spelling referred to the same families.

The only case that has caused a real doubt is a party, at least I take him to be one and the same person, whom I have found named three times in the registers in three such different ways as to render it somewhat venturesome to express an opinion. This is a man of the name of Lochely Miclaine, whose daughter Catharine Elizabeth was baptized on October 16, 1774. Her mother's name is given as Catharine Connely. So far there is no doubt, but on November 21, 1783, I find recorded the baptism, at Nicholas Carty's house, near Haycock, of Elizabeth, daughter of Lothi MacMalone and his wife Catharine, and again, un-

less I am deceived, he is named in another baptismal entry, for February, 1782, as Lothi MacMalowne. Now neither Lochehy nor Lothi is a Christian name, but may they not stand for Laughlin, a Christian name, sometimes pronounced, I believe, Loughy, and misunderstood by Father Ritter through his unfamiliarity with Celtic or Gaelic sounds? For the same reason I take it that he has so variously spelled the family name Mielaine, MacMalone and MacMalowne, and that in all three instances one should make the true spelling of the father's name Laughlin Malone.

The Christian names, with the above exception, offer no difficulty. I have translated *Susanna* as Susan, and sometimes have left it in its Latin form; so with *Maria*, *Anna* and *Helena*, which I have commonly rendered Mary, Ann and Ellen. *Jacobus* I have, as a rule, translated James, and only in a few cases Jacob.

It is also to be observed that certain family names, given in the text with a double f, seem to have been so written by Father Ritter, yet there is a bare possibility that these two letters are really st. I am unable to determine the point, so I will now merely observe that the names Krafft, Seifert, Hoffmann, Riffel, Ketfer, Ruffner and Schäfer may after all be really Krast, Seistert, Hostmann, Ristel, Kester, Rustner and Schäster.

The entries in the several registers of Father Ritter, here printed, comprise nine hundred and twenty-three baptisms, sixteen conversions, one hundred and thirty marriages, and one hundred and twelve deaths and burials. In the registers the baptisms from May 21, 1783, to the end of the same year are missing; so are the marriages from May 4, 1779, to April, 1784.

The annotations, which I have thought it well to embody in the text, will be found enclosed in square brackets.

FATHER THOMAS C. MIDDLETON, O. S. A.
VILLANOVA COLLEGE, August 10, 1891.

I. BAPTISMS.

BAPTISMS FOR THE YEAR 1765.

[Father Ritter heads the baptismal records for this year as follows :—"Ego Joannes Baptista de Ritter Soc'is Jesu baptizavi." Then immediately follows this entry, namely.]

Miller, Margaret, of Henry Miller, farmer, and his wife Anna Mary Reiter, of Roske mainor township, born on the feast of the Ascension, May 16, 1765, baptized in Reading, July 14 ; sponsors, Joseph Algayer and Anna Mary Stahl,

Burkhard, John Phillip, of Martin Burkhard and his wife Gertrude, baptized when eight days old, July 28, in the church ; sponsors, Philip Weismiller and Mary Elizabeth Weismiller.

Eck, Mary Magdalen, of John Eck and his wife Mary Eva, four weeks old, baptized at the same time and place ; sponsors, John Peter Eck and Elizabeth Weibel.

Reppert, Mary Catharine, of Stephen Reppert and his wife Mary Barbara, seven weeks old, baptized at the same time and place ; sponsors, Joseph Lorenz and Mary Catharine Wetzler.

Geri, Philip James, of Philip Geri and his wife Eva Bernard, born July 15, 1765, in Herford township, baptized August 4, in the church ; sponsors, Jacob Kuhn and Elizabeth Adams.

Kohl, Joseph, of John Michael Kohl and his wife Elizabeth Becker, born July 22, in Denickom township, baptized August 18, in Edward Carty's house at Haycock ; sponsors Joseph Kohl and Elizabeth Tapper.

Hönig, Mary Salome, of Jacob Hönig and his wife Catharine Weisbecher, the same place and date of nativity and baptism as the preceding ; sponsors, Nicholas Macarty and Mary Salome Fricker.

Kropf, John Joseph, of Peter Kropf and his wife, Claudina Zeyer, born October 7, 1765, in Denikum township, baptized October 20 in Edward Carty's house in Haycock ; sponsors, Joseph Rösner and Catharine, his wife.

Ruffner, Anna Margaret, of Christian Ruffner and his wife Odilia Kuhn, born October 2 in the Forks of the Blue Mountains, baptized October 22, in Widow Kuhn's house, at Cedar Creek ; sponsor, Anna Margaret Kuhn, grandmother of the child. [Signed, "J. B. Ritter."]

Geyer, Mary Eva, of Conrad Geyer and his wife Mary Elizabeth, baptized November 1, in the church at Couissahopen ; sponsors, Phil. Gerich and Mary Eva, his wife.

Baur, Henry and John James, twins of Leonard Baur and his wife Ursula Heffner, born November 28, Henry at about 8 A. M. and John James at about 9 30 A. M., baptized December 14, in their parents' house, near Molens [? Turbace], sponsors for the former, Henry Norbeck and his wife Mary Ann, and for the latter, John James Norbeck and Margaret Norbeck. [This entry is signed "J. B. Ritter."]

Depré, Andrew, of James Depré, farmer, and his wife Barbara Ackermann, born November 7, 1765, baptized privately the same day on account of danger of death; ceremonies supplied December 15, in Edward Carty's home; sponsors, Andrew Hamerstein and Elizabeth Houcki [elsewhere written also Hucki].

Leutner, Anna Margaret, of Matthias Leutner and his wife Eva Barbara, baptized by a Lutheran minister when three days old; ceremonies supplied December 1, 1765, when nine weeks old, in Kuhn's house, at Cedar Creek. [The baptisms for this year are numbered fourteen.]

BAPTISMS FOR THE YEAR 1766.

Grett, George Adolph, of Andrew Grett and his wife, born December 8, 1765, baptized January 1, 1766, in the church in Couassabopen, or rather Hartford township; sponsors, George Adolph Mayer and his wife.

Ruffner, Simon, of Philip Ruffner and his wife Catharine Kuhn, born December 28, 1765, baptized January 12, 1766, in widow Kuhn's house near Cedar Creek; sponsors, Simon Kuffner and his wife Mary Barbara Schiltz, the child's grandparents.

Fretter, Henry George, of Anthony Fretter and his wife, baptized when two weeks old, February 4, in the parents' house; sponsor, Henry Fretter.

Gibson, Mary, of James Gibbons and his wife Eleanor Sullivan, born January 16, baptized February 9, in the chapel; sponsors, —Erlenbach, the schoolmaster, and his wife Susan.

Mayler, Mary, of Robert Mayler and his wife Catharine, born October 26, 1765, baptized February 9, in the chapel; sponsors, Michael Rode [?] and Mary Gibson.

[Father Ritter here notes that these three last-named baptisms were administered without ceremonies because he had no ritual at hand.]

Hauk, Andrew, of George Hauk, baker, and his wife Jacobina, of upper Hanover, baptized February 26, in Christopher Schulmann's house; sponsors, Andrew Schulmann and Catharine Grillanson.

- Bisschof, Simon, of Peter Bisschof and his wife Mary Charlotte, born March 5, 1766, baptized March 17, in Kuhn's house ; sponsors, Simon Leydekker and his wife.
- Laibig, Henry, of John Laibig and his wife Gertrude, born March 12, 1766, baptized March 23, in the church ; sponsors, Henry Fretter and Eva Stoll.
- Grass, Regina, of Christopher Grass and his wife Catharine, born March 31, 1766, baptized April 13, in Reading ; sponsors, Joseph Schif and Regina Gibson.
- Corrent, Samuel, of Fairis Corrent and his wife Rose, nine months old, born in Warwick township, had been baptized privately by George Kohl ; ceremonies supplied April 20, in Edward Carty's house, in Haycock.
- Miller, Nicholas, of Nicholas Miller and his wife Catharine, born August 9, 1763, baptized April 20, in Edward Carty's house, in Haycock ; sponsors, James Spring and Mary Barbara Spring.
- , Abigail, of Louis and Felicitas, married slaves of Judge Jonas Sedli [or Seelli], born March 3, baptized May 11, in the chapel at Reading ; sponsors, Anthony Bluhm, Sr., and Margaret Gibson.
- Keffer, Mary Magdalen, of Peter Keffer and his wife Mary Barbara, born March 5, baptized May 18, in the church [*in templo nostro*] ; sponsors, Joseph Lorenz and Mary Magdalen Hartmann.
- Eckenroth, Henry, of Henry Eckenroth and his wife Barbara, born April 12, 1766, baptized May 19, in P. Schmidt's house, in Magunshi ; sponsors, Henry Fretter and Anna Mary Eckenroth.
- Both, Eva Catharine, of John Both and his wife Eva, born March 28, 1766, baptized with the above ; sponsors, Melchior Zieger, non-Catholic, and Catharine Zieger.
- Eckenroth, Adam, of Peter Eckenroth and his wife Elizabeth, born February 28, 1766, baptized with the above ; sponsors, Adam Stahl and Elizabeth Eckenroth.
- Killenberger, George Adam, adult, admitted this day, June 1, to the sacraments [of penance and eucharist], born in Creutz-Steinach, in the Upper Palatinate, of a Catholic mother and a Calvinist father ; instructed in Lutheranism by his step-father, but never professed this heresy ; emigrated with his parents to Halifax seventeen years ago ; came to Pennsylvania last year, and is now staying in Falkner's Swamp.
- Matthys, Joseph, of Martin Matthys and his wife Catharine, born June 2, 1766, baptized June 7, in his parents' house ; sponsors, John Grett and Anna Elizabeth.

- Martin, Anthony, of Henry Martin and his wife Ellen, Irish, born April 2, 1766, baptized June 8, in the chapel at Reading; sponsors, Anthony Fricker and his wife.
- Daily, Mary and Helen, of Charles Daily and his wife Margaret, born January 13 and 14, 1766, baptized June 15, in Edward Carty's house; sponsors, Edward and Catharine Murphy [sic] for Mary, and Henry and Margaret Magloski [perhaps better McCloskey for Helen.
- Schaffer, Elizabeth, of William Schaffer and his wife Susanna, born October 20, 1765, baptized the same day and place; sponsors, Jacob Lenzinger and Elizabeth Kohl.
- Horn, John Peter, of John George Horn and his wife Anna Margaret Rose, born June 11, 1766, baptized June 16, in John Faller's house; sponsors, John Peter Heins and Mary Glass.
- Hucki, Mary Juliana, of Paul Hucki, workman in Paint Forge, and his wife Mary Juliana, born May 13, 1766, baptized July 14, in the church; sponsors Balthasar Zweyer for his father John George Zweyer, and Mary Juliana, grandmother of the child.
- Jung, Anna Christina, of Ferdinand Jung and his wife Catharine Gatz, born July 24, 1766, baptized July 27; sponsors, John Weibel and Ann Lorenz.
- Schorb, Joseph, of Joseph Andrew Schorb and his wife Anna, born June 23, 1766, baptized August 3, in the church; sponsors, Philip Pflon-Catholic, and Mary Ann Meyer.
- Muller, Eva Margaret, of Philip Muller and Anna Mary, baptized August 17, in the Gosshenhopen church; sponsors, Henry Frutter and Eva Margaret Stoll.
- Jung, Mary Johanna, Ann and John, of Ferdinand Jung and his wife Catharine Gatz, all three of whom had been baptized without ceremony at Jersey; sponsors supplied in the church August 18.
- Reim, Anna Margaret, of Martin Reim and his wife Anna Maria, born —, 1778, baptized August 24, at the same place as above; sponsors, Peter Egg and Margaret Matthes.
- Bluhm, Mary Catharine, of Anthony Bluhm, Jr., a citizen, and his wife Barbara, born October 8, 1766, baptized October 12, in Reading; sponsors, Peter Bluhm and Catharine Huber.
- Schneid, Mary Ann, of John Michael Schneid and his wife Justina, born October 6, baptized October 18, in Mount Pleasant; sponsors, George Schneid, the grandfather, and Anna Mary Fuchs.
- Hoffman, Maria, of Michael Hoffman and his wife Catharine, born October 10, in Gosshenhopen, baptized October 26, in the church; sponsors, Michael Hoffman Hartman and Magdalena, his wife.

- Scot, Petronilla, of William Scot and Mary Wulsin, born May 3, 1763. [written "1663"] baptized November 9, in Reading; sponsors, Andrew Kirschweiler and Catharine, his wife.
- Ehrman, Henry, of John Ehrman and his wife Mary Cecelia, born October 28, baptized November 10, in the Oley mountains; sponsors, Henry Fretter and Anna Mary, his wife.
- Grünewald, Philip Joseph, of John Grünewald and his wife Anna Barbara, born September 22, 1766, baptized November 16, in *Monte Acuto*, in Christian Henrich's house; sponsors, Philip Schmitt, the child's grandfather, and his wife, Ursula.
- Schmidt, Mary Eva, of Philip Schmidt and his wife Ursula, born November 1, 1766, baptized November 17, in the parents' house, in Macunshi; sponsors, John Becker, non-Catholic, and Anna Mary, his wife, Catholic.
- Sigfried, Joseph, of Andrew Sigfried and his wife Agatha, baptized November 23, in the church; sponsors, — Zweyers and Eva Kuhn.
- Keycher, Mary Elizabeth, of Ignatius Keycher, and his wife, born June 30, 1766, baptized at the same place as above; sponsors, Leonard Litzinger and Magdalen, his wife.
- Eck, Mary Teresa, of John Eck and his wife Magdalen, born October 28, 1766, baptized November 26, in her parents' house, near Rich valley; sponsors, her brother Conrad for Joseph Kohl, and her sister Anna for Mary Teresa Fricker.
- Käs, Peter Anthony, of Peter Käs and his wife Anna Margaret, born October 7, 1766, baptized November 30, in his parents' house, near Cedar creek; sponsors, Caspar Schmit and Anna Margaret Jedel.
- Keffer, Elizabeth, of John Keffer and his wife Regina, residing in Allentown, born —, 1766, baptized December 21, in Haycock; sponsors, Nicholas Bock and his wife.

[The number of baptisms for the year is forty-two.]

BAPTISMS FOR THE YEAR 1767.

- Offer, Francis Joseph, of Francis Offer and Mary Ann, born November 26, 1766, baptized January 12, in Sigfried's house, in the Oley mountains; sponsors, Joseph Zweyer and Catharine Hild.
- Bibers [Bevertz], Mary Magdalen, of Conrad Bibers and Elizabeth Eck-enroth, born November 22, 1766, baptized January 18, in Christian Henrich's house, in *Monte Acuto*; sponsors, Christian Henrich and Magdalen Bibers.

- Stahl, Joseph, of Michael Stahl and ———, born December 23, 1768, baptized February 2, in the church; sponsors, John Egg and his wife.
- Ruffner, Peter, of Christian Ruffner and his wife Mary Odellia, born January 24, 1767, baptized privately by its father on account of danger of death; ceremonies supplied in the church February 22; sponsors, Peter Käss and his wife.
- Ulrich, John Michael, of Adam Ulrich and his wife Catharine, born March 6, 1767, baptized March 8, in Reading; sponsors, John Michael Altkayer and Mary Anselm.
- Keller, Frances, of John Keller and his wife Barbara, born March 2, 1767, baptized with the above; sponsor, Frances Schorb, born Fricker.
- Keller, Mary Magdalen, of Martin Keller and his wife Mary Eva, born the eve of Epiphany, baptized March 13, in *Cole Acado*; sponsors, Philip Henrich and Mary Magdalen Hartman.
- Zip, Matthias, of Joseph Zip and his wife Apollonia, baptized March 14, in Philip Schmitt's house, in Magunshi, when eight weeks old; sponsors, Matthias Riffel and his wife, non-Catholic.
- Killenberger, James, of George Adam Killenberger and his wife, baptized in the church April 12, sponsor, Stephen Rudolf.
- Grett, John James, of John Grett and his wife Elizabeth, baptized with the former; sponsors, James Matthes and Eva Margaret Kuhn.
- Miller, Catharine, of Michael Miller and his wife Elizabeth, baptized with the above; sponsors, Theobald Miller and Catharine, his wife.
- , John Michael, baptized in the church April 19.
- Gallon, Andrew, of John Joseph Gallon and his wife, had been baptized by a certain minister of the Reformed church named Michel; ceremonies supplied in the church April 28, when six months old.
- Hirtsman, John, of George Hirtsman, non-Catholic, and his wife Mary Catharine, born September 31 [10], 1766, in Libanus [Lebanon] township, in Georgia, baptized May 3, in Hawcock; sponsors, John George Kless and Elizabeth Kuhn [sic].
- Kuhn, John, of William Kuhns and his wife Elizabeth, born ———, 1769, baptized with the above; sponsor, John Kuhn.
- Sanders, Anna Mary, of the late Peter Sanders and his wife, baptized May 10, when six weeks old, in Reading; sponsors, Joseph Schiff and Anna Mary Schorb.
- Lorenz, Anna Catharine, of Jacob Lorenz and his wife, born May 5, 1767, baptized in the church May 24; sponsors, Patrick Griffith and Anna Catharine Wellen.
- Käss, George Adam, of Peter Käss and his wife, born May 21, 1767, baptized May 28, in the house of its grandfather, John Fuas, near *Montenach*; sponsors, George Adam Fuas and Mary Henrich.

- Burger, Joseph, of Michael Burger and his wife Anna Mary, born February 2, 1767, baptized June 6, in the church ; sponsors, Joseph Rapp and Ursula Rapp.
- Litzinger, Simon, of Leonard Litzinger and his wife Magdalen, born May 29, 1767, baptized with the above ; sponsors, Simon Adams and Catharine Litzinger.
- Schämfessel, Elizabeth, of John Louis Schämfessel and his wife Catharine Mayer, born September 22, 1766, baptized June 14, in Reading ; sponsors, John Welsch and Elizabeth Welsch.
- Machel, Joseph, of Christopher Machel and his wife Magdalen, born December 22, 1766, in Rockhill township, baptized June 21, in Haycock ; sponsors, Thomas Yedler and Elizabeth Kohl.
- Ruppel, Anna Maria, of Jacob Ruppel and his wife Barbara, born in [New] Jersey, June, 1766, baptized in Haycock, June 21 ; sponsors, Jerome Grünewald and Anna Mary Grünewald.
- Lambin, James, of Christopher Lambin and his wife Anna Maria, born June 19, 1767, baptized July 19, in Philip Schmitt's house in Magunshi ; sponsors, Jacob Kuhn and Maria Riffel.
- Lenzinger, Elizabeth, of Jacob Lenzinger and his wife Mary Salome, born July 14, baptized August 20, in Edward Carty's house in Haycock ; sponsors, William Schäffer and Elizabeth Kohl.
- Miller, George James, of Theobald Miller and his wife Catharine, born September 4, 1767, baptized September 6, in the church ; sponsors, Jacob Kuhn and Margaret Matthes.
- Ruffener, Anna Mary, of Philip Ruffener and his wife Catharine, born August 28, 1767, baptized September 8, at Cedar creek ; sponsors, George Adam Ruffener and Mary Kuhn.
- Holstein, George James, of Michael Holstein and his wife Anna Mary, had been privately baptized, ceremonies supplied September 8, when eleven years old.
- Felix, Nicholas Laurence, of Nicholas Felix and his wife, born September 11, 1767, baptized September 12, in Reading ; the sponsors were the child's grandfather, Lawrence Lepler, and his wife.
- Sullivan, Solomon and Rebecca, twins, of John Sullivan and his wife, born May 12, baptized September 12, in Reading ; sponsors for Solomon, N. Brady and his wife, and for Rebecca, — and — Schorb.
- Bock, Nicholas, of Nicholas Bock and his wife Elizabeth, residents of Haycock, born August 20, 1767, baptized October 4, in the church ; sponsors, Peter Keffer and his wife.
- Dietrich, Mary Eva, of N. Dietrich and wife, of Windsor township, in the Blue mountains, baptized October 11, in Reading, when eight weeks old ; sponsors, Lawrence Leple and his wife.

Hönig, Elizabeth, of Jacob Hönig and his wife Catharine, born September 13, 1767, baptized October 18, in Edward Carty's house at Haycock ; sponsors, Nicholas Bock and his wife.

Thum, Valentine, of Caspar Thum and his wife Eva, born September 3, 1767, baptized November 9, in George Sigfried's house, in Oley ; sponsors, Valentine Uhlein and Catharine Altkäfer.

Lorenz, Barbara, of Maurice Lorenz and his wife, baptized November 6, in the church ; sponsors, Jacob Kuhn and Anna Eva Keffer.

Hild, Anna Cecilia, of Joseph Hild and his wife, born November 21, 1767, baptized with the above ; sponsors, Christian Schumacher and Anna Mary, his wife.

Leutner, Anna Mary, of Matthias Leutner and his wife Barbara, baptized in John Kuhn's house, near Cedar creek, December 8, being then six weeks old ; sponsors, Thomas Yedler and Anna Mary Bischoff.

Fricker, Catharine Elizabeth, of Anthony Fricker and his wife, born on St. Elizabeth's day, baptized December 13, in Reading ; sponsors, Conrad Finck and his wife.

Carty, Catharine, of Nicholas Carty and his wife Albertina, baptized December 20, in her parents' house, in Haycock ; sponsors, George Kohl and Catharine Carty.

[Forty baptisms are recorded for this year.]

BAPTISMS FOR THE YEAR 1768.

Sigfried, Catharine Elizabeth, of John Michael Sigfried and his wife Justina, born March 10, 1868, baptized March 14, in George Sigfried's house, in the Oley hills ; sponsors, John George Wantz and Catharine Hild.

Reiger, John Simon, of George Simon Reiger and his wife Anna Margaret, born March 9, 1768, baptized with the above ; sponsors, John Erman and Mary Cecilia, his wife.

Schnabel, Mary Elizabeth, of Andrew Schnabel and his wife Eva, born January 6, 1768, baptized with the above ; sponsors, Michael Kuhn and Eva, his wife.

Eckenroth, Eva Mary, of the late Peter Eckenroth and his wife Elizabeth Margaret, born December 2, 1767, baptized March 19, in Christian Henrich's house, at *Collis Acutus* ; sponsor, Eva Mary Henrich.

Keffer, John Louis, of Matthias Keffer and his wife Mary Eva, born February 25, 1768, baptized with the former ; sponsors, John Louis Keffer and Catharine Weismiller.

- Riffel, Catharine Elizabeth, of Matthias Riffel and his wife Christina, born December 7, 1767, baptized March 25, in John Kuhn's house, at Cedar creek; sponsors, Augustine Isinger and Elizabeth, his wife.
- Burchard, James, of Martin Burchard and his wife Gertrude, born January 14, 1767, baptized April 1, in the parochial house; sponsors, Jacob Kupser and Elizabeth Weismiller.
- Keffer Joseph, of Peter Keffer and his wife Barbara, born March [?] 28, 1768, baptized April 3, in the church; sponsors, Francis Joseph Hartman and Anna Eva Keffer.
- Grass, Mary Barbara, of Christopher Grass and his wife Catharine, born April 8, 1768, baptized April 24, in the Reading chapel; sponsors, Joseph Schiff and Barbara Ritner.
- Huck, Susanna Margaret, of Paul Huck and his wife Juliana, baptized in the church May 1, when fifteen weeks old; sponsors, John Huck and Margaret Kuhn.
- Schmitt, John Melchior, of Philip Schmitt and his wife Ursula, born April 29, 1768, baptized May 2, in the parents' house; sponsors, John Melchior Ziegler and Catharine, his wife.
- Egg, Elizabeth, of John Egg and his wife Magdalen, born April —, 1768, baptized May 12, in the parents' house; sponsors, Anthony Grieser and his wife.
- Hauck, John George, of George Hauck and his wife Jacobina, born April 12, 1768, baptized May 22, in the church; sponsors, Andrew Schumann and Catharine Griffith.
- Gibbins, James, of James Gibbins and his wife Ellen, born May 18, 1768, baptized at Reading, June 12; sponsors, Francis Gibson and Frances Schorb.
- , Rosina, of John and Felicitas, married negro slaves, born March 15, 1768, baptized with the above; sponsors, John Palm, non-Catholic, and Margaret Gibson.
- Kuhn, Magdalen, of Michael Kuhn and his wife Eva, born April 24, 1768, baptized June 13, in Mount Olivet; sponsors, Andrew Schnabel and Eva Schnabel.
- Erman, Catharine, of John Erman and his wife M. Cecilia, born May 13, 1768, baptized with the above; sponsors, John Michael Sigfried and Justina Sigfried.
- Glass, Anna Catharine, wife of James Glass, farmer, of New Georgia, made profession of faith in Edward Carty's house, in Haycock, June 19.
- Russ, Elizabeth, wife of James Russ, farmer, of the same neighborhood, did likewise in the same place on the same day.

- Lynn, Mary, of Hugh Lynn and his wife Anna, born April 11, 1768, baptized June 19 in Edward Carty's house in Haycock; sponsors, William Minimay and Mary Maclaski [McCloskey?].
- Malsberger, Jacob, of Jacob Malsberger and his wife Catharine, born June 2, baptized June 26, in the church; sponsors, James Matthes and Anna M. Schöner.
- Grünewald, James, of John Grünewald and his wife Barbara, baptized in Philip Schmitt's house, in Weissenburg (otherwise Macungi), July 17, when six weeks old; sponsors, Jacob Arents and Margaret Schmitt.
- Henrich, Christian, of Christian Henrich and his wife Magdalen, born June 11, 1768, baptized July 31, in Christian Henrich's house, at *Mons Acutus*; sponsors, Christian Henrich and his wife, the child's grandparents.
- Gibson, Margaret, of Henry Gibson and his wife Catharine, born July 30, 1768, baptized August 7, in the church; sponsors, James Matthes and Margaret Schmitt.
- Bisschof, Philip James, of Peter Bisschof and his wife Charlotte, born May 1, 1768, baptized privately by its father in danger of death, baptized conditionally August 28; sponsors, Henry Fretter and Mary Bisschof.
- Eckenroth, John, of Henry Eckenroth and his wife Anna Barbara, born August 4, 1768, baptized September 18, in Philip Schmitt's house in Macunhi [*sic*]; sponsors, John Kuhn and Mary Kuhn
- Krafft, Catharine, of Michael Krafft and his wife Magdalen, born September 11, 1768, baptized September 20, in the church; sponsors, Nicholas Röhr and Catharine Adams.
- Mayer, Francis Michael, of Michael Mayer and his wife Catharine, born September 24, 1768, baptized October 9, in Reading; sponsors, Francis Gibson and Margaret, his wife.
- Schönfessel, Mary Ann, of Louis Schönfessel and his wife Catharine, born September 5, 1768, baptized with the above; sponsors, Stephen Fütterer and Mary Ann Huber.
- Loggeri [Loughery?], daughter of Philip Loggeri [Loughery?] and ———, baptized October 16, in Edward Carty's house.
- Rose, Anna Mary, of James Rose and his wife Elizabeth, born August 16, 1768, baptized October 17, in Nicholas Hucki's house, near Easton; sponsors, Anthony Grüsser and Elizabeth, his wife.
- Mogorni [?], Anna Mary and Daniel, three years and one year old respectively, of Michael Magorni [?] and his wife, baptized November 6, in the church; sponsors, James Norbeck and Anna Egg for the former, and John Jodocus Riffel and Margaret Matthes for the latter.

Matthes, Apollonia, of Martin Matthes and his wife Catharine, born November 8, baptized November 10, in the church ; sponsors, Martin Röhr and his wife.

Lambin, George James, of Christopher Lambin and his wife Mary Ann, born November 11, 1768, baptized November 20, in Philip Schmitt's house in Macungi ; sponsors, George Jacob Riffel and Elizabeth Tapper.

Ruffner, Simon, of Christian Ruffner and his wife Odilia, born November 9, 1768, baptized December 8, at Cedar creek ; sponsors, Simon Ruffner and Mary Kuhn.

Lorenz, John, of Wendelin Lorenz and his wife Mary Eva, born about the beginning of November, 1768, baptized with the above ; sponsors, John Faller and Mary Eva Keffer.

[Thirty-seven baptisms are recorded for this year.]

BAPTISMS FOR THE YEAR 1769.

Jütz, John Anthony, of Anthony Jütz, shoemaker, and his wife Catharine, born January 1, 1769, baptized January 5, in Simon Leydecker's house ; sponsors, John Faller and Mary Bischoff.

Myler, Anna Mary, of — Myler and his wife, baptized January 8, at Reading ; sponsors, Henry Miller and Anna Mary Moritz.

Egg, John Peter, of John Egg and his wife Eva, born January 5, 1769, baptized January 15, in Christopher Schuhmann's house, in Falconer's swamp ; sponsors, Valentine Weibel and his wife.

Stahler, Catharine, of Adam Stahler and his wife Mary, seven weeks old when baptized, January 15, in Christian Henrich's house, at *Mons Acutus* ; sponsors, George Eckenroth and Margaret Henrich.

Kuhn, Henry, of John Kuhn and his wife Catharine, born January 8, 1769, baptized January 17, in his parents' house, at Cedar creek ; sponsors, Henry Kuhn and Margaret Schmitt.

Hofman, Magdalen, of Michael Hofman and his wife Catharine, five weeks old when baptized, January 22, in the church ; sponsors, Francis Hartman and Margaret Matthes.

Röhr, Frances, of Martin Röhr and his wife Anna Mary, born January 24, 1769, baptized January 28, in the church ; sponsors, Martin Matthes and Catharine, his wife.

Keffer, Mary Barbara, of John Keffer and his wife Regina, born December 4, 1768, baptized February 19, in Edward Carty's house in Haycock ; sponsors, Peter Keffer and Barbara, his wife.

- Zip, Mary Elizabeth, of Joseph Zip and his wife Apollonia, born January 22, 1769, baptized March 5, in Philip Schmitt's house, in Macungi ; sponsors, Louis Mechle, non-Catholic, and Mary Elizabeth, his wife, Catholic.
- Beverz, Henry, of Conrad Beverz and his wife Margaret, born February 3, 1769, baptized March 6, in Christian Henrich's house, at *Mons Acutus* ; sponsors, Henry Beverz and Elizabeth Eckenroth.
- Miller, John, of Philip Miller and his wife Anna Mary, baptized March 19, in the church ; sponsors, Michael Hofman and Catharine his wife.
- Sigfried, Mary Agatha, of Andrew Sigfried and his wife Mary Agatha, born January 31, baptized the same day and date as the preceding ; sponsors, Paul Huck and Juliana, his wife.
- Schuhmacher, Christian Joseph, of Christian Schuhmacher and his wife Anna Mary, born February 26, 1769, baptized with the last named ; sponsors, Joseph Hild and Catharine.
- Chaffet, Henry, of Michael Chaffet and his wife Catharine, baptized March 23, in the church ; sponsors, Henry Gibson and Catharine, his wife.
- Litzinger, Catharine, of Leonard Litzinger and his wife Magdalen, born March 29, 1769, baptized April 2, in the church ; sponsors, Henry Litzinger and Catharine Litzinger.
- Grett, Michael, of John Grett and his wife Ann Elizabeth, born March 13, 1769, baptized the same day and place as the preceding ; sponsors, Adolph Mayer and Anna Mary, his wife.
- Horn, Elizabeth, of John George Horn and his wife Anna Margaret, born September 12, 1768, baptized April 16, at Haycock ; sponsors, William Schaffer and Elizabeth Grusser.
- Deprè, Mary Barbara, of James Deprè and his wife Barbara, born April 1, 1769, baptized the same day and place as above ; sponsors, Anthony Grüsser and Barbara Ruppels.
- Schuhmann, Andrew, Elizabeth, John, Adam, William, Barbara and Conrad, of Christopher Schuhmann and his wife ——— ; had been baptized privately ; ceremonies supplied April 31 [*sic*], in Langerschwamm.
- Kemp, John, of John Kemp and his wife Anna [?] Christina, born December 4, 1769 [*sic*], baptized May 4, in John Egg's house, in Rich valley ; sponsors, John Egg and Magdalen, his wife.
- Finck, Mary Christina, of Conrad Finck and his wife Catharine, born December 1, 1769 [*sic*], baptized May 7, at Reading ; sponsors, Anthony Fricker and Margaret, his wife.

- Affer, Mary Ann Eva, of Francis Affter and his wife Mary Ann, born April 1, baptized May 8, in Sigfried's, at Mount Olivet; sponsors, Joseph Zweyer and Eva Becker.
- Lentzinger, Mary Barbara, of James Lentzinger and his wife Mary Salome, born June 14, baptized June 18, at Haycock; sponsors, George and Mary Barbara Kohl, the child's grandparents
- Gless, John George, of James Gless and his wife Anna, born March 17, 1769, baptized the same day and place as the foregoing; sponsors, John George Heitsmann and Agatha, his wife.
- Heitsmann, James, of George Heitsmann and his wife Agatha, born September 23, 1768, baptized with the preceding; sponsors, James Gless and Ann, his wife.
- Horn, Philip and Caspar, twins, of John Horn and his wife Anna Mary, born June 13, 1769, baptized June 28, at Cedar creek; sponsors, Philip Schmitt, Jr., Caspar Schönenbusch and Anna Mary Kuhn.
- Reider, Susanna, of Fr. Joseph Reider and his wife Anna M., born May 12, 1769, baptized July 9, at Reading; sponsors, Joseph ——— and Susanna Weibel.
- Keffer, Francis Joseph, of Peter Keffer and his wife Barbara, born July 11, 1769, baptized July 23; sponsors, Francis Hartmann and Barbara Weibel.
- Keffer, Martin, of Martin Keffer and his wife Mary Eva, born June 29, 1769, baptized July 30, at *Mons Acutus*; sponsors, Maurice Lorenz and Mary Apollonia, his wife.
- Schneider, John George, of John Schneider and his wife Mary Bisschoff, born St. James' day, in July, 1769; baptized August 15, at Cedar creek; sponsors, John Kuns, and Elizabeth Bisschoff.
- Ruffner, Henry and Peter, twins, of Philip Ruffner and Catharine, his wife, born March 8, 1769, ceremonies of baptism supplied August 16, 1769, in Lecha township, near the Blue mountains; sponsors, Henry Kuhn, Anna Maria Holstein, Peter Käss and Anna Margaret Kuhn; up to this time three children had been born to the above-named parents and baptized by a Protestant minister; of these, Christian, the oldest, died when six weeks and four days old.
- Cremer, Elizabeth, of Matthias Cremer and Mary Catharine, his wife, born April 24, 1769, baptized at Haycock, August 21 of same year; sponsors, Anthony Grüser and Elizabeth, his wife.
- Magel, Elizabeth, of Christopher Magel and Magdalen, his wife, born June 23, 1769, baptized with the above; sponsors, John Dideraff and Elizabeth Kohl.
- Wagner, John Baptist, of Matthias Wagner and Anna Maria, his wife, born April 20, 1769, near the Blue mountains, baptized at Nicholas

Hucki's house, August 21 ; sponsors, Edward Maccarty and Elizabeth Hucki.

Egg, Mary Magdalen, of John Egg, farmer, and his wife, of Rich valley, born June 9, 1769, baptized in her father's house, September 8 ; sponsors, Henry Norbeck and wife.

Kientz, Mary Eva, of Matthias Kientz and his wife, born August 12, 1769, baptized in the house of John Egg, September 10 ; sponsors, George Kohl and M. Eva Hönig.

Miller, John, of Henry Miller and Anna Maria his wife, born August 13, 1769, baptized in the Oley hills, September 18 ; sponsors, John Baur and Catharine, his wife.

Schmitt, Mary Dorothy, of John Adam Schmitt and Margaret his wife, born September 14, 1769, baptized in the church, October 1 ; sponsors, Caspar Schmitt and M. Dorothy.

Fricker, M. Catharine, of Anthony Fricker and Margaret, his wife, born August 15, 1769, baptized in Reading, October 8 ; sponsors, Joseph Chaumont and M. Catharine, his wife.

Tapper, Elizabeth, of Andrew Tapper and Anna Maria, his wife, born October 13, 1769, baptized in the church, by Rev. Luke Geisler, November 5 ; sponsors, George James Riffel and Elizabeth Tapper.

Hauck, Matthias, of John George Hauck and Mary Jacobina, his wife, born September 26, 1769, baptized in the church, November 25 ; sponsors, Christopher Schuhmann and Mary Elizabeth, his wife.

Miller, John Michael, of Theodore Miller and Catharine, his wife, born November 14, 1769, baptized December 24 ; sponsors, John Michael Miller and Elizabeth, his wife.

[Forty-nine baptisms are recorded for this year.]

BAPTISMS FOR THE YEAR 1770.

Gaucker, John, of Louis Gaucker and Ann, his wife, 22 years old, baptized February 11, 1770 ; witnesses, Valentine Weibel and Nicholas Walter.

Krafft, Magdalen, of Michael Krafft and his wife, born March 8, 1770, baptized March 11 ; sponsors, Leonard Litzinger and wife.

Huck, Johanna Margaret, of Paul Huck and Juliana his wife, born —, baptized April 15 ; sponsors, John Huck and Margaret Kuhn [written "Khun"].

Stahl, Joseph, of Michael Stahl and Margaret, his wife, born April 4, 1770, baptized at Sigfried's, April 23 ; sponsors, Joseph Zweyer and Anna M. Fraul [?].

- Felix, Stephen, of Nicholas Felix and his wife, born —, baptized April 24 ; sponsors, Stephen Federer and Barbara Rittner.
- Henrich, Elizabeth, of Christian Henrich and Magdalen, his wife, born March 11, 1770, baptized April 26, at *Monte Acuto* ; sponsors, George Eckenroth and Elizabeth Henrich.
- Käss, Caspar, of Peter Käss and Margaret, his wife, born April 15, 1770, baptized at Cedar creek, May 2 ; sponsors, Caspar Schmitt and Anna Margaret Weidner.
- Henley, Elizabeth Barbara, of Dennis Henly and Anna Martha, his wife, born October 8, 1769, baptized in the church, May 20; sponsors, John Michael Sigfried and Barbara Berger.
- Bock, James, of Nicolas Bock and Elizabeth, his wife, born May 1, 1770, baptized in the church, June 3; sponsors, James Kohl and Elizabeth Grüsser.
- Miller, John George, of Nicholas Miller and Catharine, born eight days before Christmas, baptized June 18, in the house of Nicholas Hucki; sponsors, John George Spring and Barbara [perhaps Spring].
- Burchard, John, of Martin Burchard and Gertrude, his wife, born June 2, 1770, baptized June 24 ; sponsors, John Walter and Susanna Weismiller.
- Groner, Mary Catharine, of John George Groner and M. Margaret, his wife, born May 8, 1770, baptized July 8, at Sigfried's house, in the Oley hills ; sponsors, Stephen Zweyer and Mary Zweyer.
- Zipp, M. Elizabeth, of Joseph Zipp and Apollonia, his wife, born May 28, 1770, baptized at the house of Philip Schmitt, at Magunshi, July 15 ; sponsors, Augustine Isinger and his wife, Elizabeth.
- Schorb, Stephen, of John Adam Schorb and Elizabeth, his wife, born August 4, 1770, baptized August 12, at Reading ; sponsors, Stephen Fiderer and Barbara Ritner.
- Thum, Magdalen, of Caspar Thum and Eva, his wife, born July 28, 1770, baptized in the house of Andrew Grett, in Windsor township, August 13 ; sponsors, Andrew Grett and Magdalen, his wife.
- Kropf, George Tobias, of Peter Kropf and Claudina, his wife, born August 1, 1770, baptized at Haycock, August 19, 1770 ; sponsors, George Lanzel and Elizabeth Hucki.
- Monroy, Rebecca, of Henry Monroy and M[ary] Ann Carty, thirteen months old, baptized September 2 ; sponsors, Henry Flower and his wife Rosina.
- Riffel, Augustine, of Matthias Riffel and his wife Christina, born July 25, 1770, baptized at Philip Schmitt's, at Magunshi, September 16 ; sponsors, Augustine Isinger and his wife Elizabeth.

- Miller, John, of Martin Miller and his wife Anna, born August 20, 1770, baptized October 7 ; sponsors, John Norbeck and Mary Ann Walter.
- Hert, Magdalen Margaret, of John Hert and his wife Elizabeth, baptized at Reading October 14 ; sponsors, Anthony Fricker and wife.
- Gless, Mary Agatha, of James Gless and his wife, born in [New] Jersey, July 25, 1770, baptized at Haycock, October 21 ; sponsors, John George Heitsman and Mary Agatha Gless.
- Ruffner, M[ary] Barbara, of Philip Ruffner and his wife Catharine, born October 18, 1770, baptized in Lehigh township [written "Leheig"], October 22; sponsors, Simon Ruffner and M[ary] Barbara, the child's grandparents.
- Schrunk, Louis, of John William Schrunk, non-Catholic, and his wife, Elizabeth Weismiller, Catholic, born August 21, 1770, baptized October 28 ; sponsors, Louis Keffer and his sister Susan.
- Eckenroth, George, of Henry Eckenroth and his wife Anna Barbara, born September 3, 1770, baptized at *Monte Acuto*, November 18 ; sponsors, George Eckenroth and Mary Kuhn.
- Spring, Conrad, of James Spring and his wife Catharine, born September 3, 1770, baptized with the above ; sponsors, Conrad Bever [*sic.*] and his wife Margaret.
- Kupser, Catharine, of James Kupser and his wife Catharine, born November 23, 1770, baptized November 25 ; sponsors, Joseph Hild and Catharine Adams.
- Gibson, George, of Henry Gibson and his wife Catharine, born November 25, 1770, baptized December 2 ; sponsors, George James Riffel and Regina Gibson.
- Ufer, Susan Juliana, of Francis Ufer and his wife M[ary] Ann, born November 28, 1770, baptized December 8, at Sigfried's in *Collibus Olivetanis*, that is, Oley hills ; sponsors, Joseph Zweyer and the child's grandmother, Juliana Zweyer.
- Gibbins, Frances Margaret, of James Gibbins and his wife Helen, born November 25, 1770, baptized Demember 9, at Reading ; sponsors, Francis Gibson and Margaret Fricker.
- Schnabel, Rosina, of Andrew Schnabel and his wife Eva, born November 3, 1770, baptized December 30, at Christopher Schuhmann's, in *Longo prato* [maybe Long meadow?]; sponsors, Michael Kuhn and his wife Eva.

[Thirty baptisms recorded for this year.]

BAPTISMS FOR THE YEAR 1771.

Lambin, Anna Margaret, of Christopher Lambin and his wife Anna M(aria), born January 19, 1771, baptized February 17; sponsors, Simon Mayer and Elizabeth Kohl.

Grass, Elizabeth Catharine, of Christopher Grass and his wife, Catharine, born January —, 1771, baptized March 3, at Reading; sponsors, George Langhammer and Catharine Stahl.

Kuhn, John, of John Kuhn and his wife Catharine, born —, baptized privately, in case of necessity, ceremonies supplied at John Kuhn's, at Cedar creek (*torrente Cedron*); sponsors, Joseph Eckenroth and Elizabeth, cousins.

Leibig, Leonard, of John Leibig and his wife Gertrude, two months old, ceremonies supplied March 19, in the chapel; sponsors, Leonard Litzinger and his wife Magdalen.

Litzinger, Magdalen, of Leonard Litzinger and his wife Magdalen, born two weeks ago, ceremonies supplied March 19, in the chapel; sponsors, James Kupser and his wife Catharine.

Popp, Abraham, the son, it is said, of Abraham Popp and Catharine Fisher, both non-Catholics, born —, baptized April 1, in the church; sponsor, Margaret Stoll.

Sigfried, Mary Eva, of Andrew Sigfried and his wife Agatha, born March 19, 1771, baptized in the church, March 31; sponsors, John Zweyer and his wife Eva.

Sigfried, Mary Catharine, of John Michael Sigfried and his wife Justina, born April 1, 1771, baptized April 13, in the Oley hills; sponsors, John George Wantz and Catharine Baur.

Fricker, John Frederic, of Antony Fricker and his wife Margaret, born on Good Friday, April 29, 1771 [*sic*], baptized at Reading, April 14; sponsors, Frederic Haffner and his wife, Catharine.

Russ [or Rose,] Elizabeth, of James Russ [or Rose,] of Georgia, and his wife Elizabeth, born six weeks ago, baptized April 22, near Easton, at Nicholas Hucki's; sponsors, William Schaffer and Elizabeth Hucki.

Tapper, John, of Andrew Tapper and his wife Anna M., born and baptized on the night of April 11, 1771, ceremonies supplied April 16 [?] at a farm house [*domo villici*]; sponsor, Elizabeth Tapper, John Tapper, the godfather, being absent. [Then follow certain words in the register, viz., "*cum in eadem nte (i. e. nocte) perseveraret parvulus*, which I am unable to understand, unless they were added by Father Ritter to account for the godfather's absence.]

Arents, John, of Jacob Arents and his wife Margaret, born April 20, 1771, baptized May 9, at Magungi, at Philip Schmitt's house ; sponsors, John Henrich and Gertrude Schmitt.

Flower, John Henry, of Henry Flower and his wife Rachel, born two months ago, baptized at Reading, May 12 ; sponsors, John Grett and ——— Flower.

Krafft, Michael Henry, of Michael Krafft and his wife Elizabeth, born May —, 1771, baptized May 19 ; sponsors, Henry Litzinger and ——— Adams.

Egg, Sabina, of John Egg and his wife Magdalen, born four weeks ago, baptized May 30 ; sponsors, Andrew Tapper and Barbara Berger.

Schneider, John, of John Schneider and his wife Mary, born April 29, 1771, baptized June 2 ; sponsors, John Bisschoff and his wife Anna Barbara.

———, at Edward Carty's house, baptized June 16 [the rest blank] ; sponsors, John Rössner and Mary Anne Fricker.

Horn, M. Magdalen, of George Horn and his wife Anna Margaret, born January 26, 1771, baptized June 17, at Nicholas Hucki's house ; sponsors, Anthony Hucki and Margaret Flower.

Kuntz, John, of John Kuntz and his wife Catharine, born July 12, 1771, baptized July 14, at Peter Käss's house, at Cedar creek ; sponsors, Joseph Brenner [?] and Mary Kuhn.

Kefer, John Philip, of Matthias Kefer and his wife Mary Eva, born May 9, 1771, baptized July 20, at *Aspricollem* ; sponsors, Philip Weismiller, non-Catholic, and his wife Elizabeth, grandparents of the child.

Molsberger, Catharine, of James Molsberger [*ante* Malsberger] and his wife Catharine, born June 28, 1771, baptized July 28 ; sponsors, John Joseph Riffel and Anna Maria Schöner.

Kemp, M. Magdalen, of John Kemp and his wife Anna, born April 5, 1771, baptized August 18, at Haycock ; sponsors, Christopher Magel and wife.

Heitzmann, John William, of John George Heitzmann and his wife M. Magdalen, born June 23, 1771, baptized August 18 ; sponsors, George Gless and wife.

Kuhns, Elizabeth, of William Kuhns and his wife Elizabeth, born July 10, 1771, baptized at Nicholas Hucki's house, August 19 ; sponsors, James Rose and his wife Elizabeth.

Fisher, Henry, of Joseph Fisher, and his wife, born February —, 1770, baptized September 15, 1771, at *Asperum Collem* ; sponsors, Henry Eckenroth and wife.

- MacDivet, Michael, of Michael MacDivet and his wife Catharine, born five weeks ago, baptized in the church, September 22; sponsors, Michael Hoffman and wife.
- Egg, M[ary] Eva, of John Egg and his wife, born six weeks ago, baptized September 22; sponsors, Andrew Schnabel and his wife, M. Eva.
- Lorenz, Martin Stephen, of Maurice Lorenz and his wife, born October 2, 1771, baptized November 17, at Christian Henrich's house, at *Asperum Collem*; sponsors, Martin Keffer and Mary Ann Lorenz.
- Bevertz, John George, of Conrad Bevertz and his wife, born September 1, 1771, baptized on the same date and at the same place as above; sponsors, John George Spring and M. Eckenroth.
- Schäffer, Susan, wife of William Schäffer, farmer in [New] Jersey, the woman seems to be thirty years old, baptized November 20, at Carty's house, at Haycock. [No sponsors named.]
- Ruffner, Anna Margaret, of Simon Ruffner and his wife Catharine, born November 16, 1771, baptized December 8, at Cedar creek; sponsors, George Adam Ruffner and Anna Margaret Wider.
- Gaucker, John, of John Gaucker and his wife Anna Barbara, born November 30, 1771, baptized December 25, in the church; sponsors, John Hartman and Regina Weibel.
- Schmitt, Margaret, of John Adam Schmitt and his wife Margaret, born November 23, 1771, baptized at the same time and place as above; sponsors, John Norbeck and Margaret Matthes.
- Miller, James, of Michael Miller and his wife Elizabeth, born——, baptized December 13, 1771; sponsors, James and Barbara Miller, grandparents of the child.

[Thirty-four baptisms are recorded for the year.]

BAPTISMS FOR THE YEAR 1772.

- Ufer, Balthasar, of Frank Ufer and his wife M[ary] Ann, born December 11, 1771, baptized January 13, 1772; sponsors, Balthasar Zweyer and Catharine Sigfried.
- Grünwald, Catharine, of John Grünwald and his wife Barbara, born——, baptized January 18, at John Both's house, in Magungi; sponsors, Henry Gibson and his wife Catharine.
- Burchard, Martin, of Martin Burchard and his wife Gertrude, born January 10, 1772, baptized March 1; sponsors, Mart. Matthes and his wife Catharine.

- Miller, Anna Mary, of Philip Miller and his wife Anna M., born January 31, 1772, baptized at the same time and place as above ; sponsors, Matthias Rohr and Anna M. Matthes.
- Küss, Henry, of John Küss and his wife Magdalen, born February 5, 1772, baptized March 29, at John Both's house, in Macungi ; sponsors, Henry Eckenroth and Elizabeth Schmitt, step-daughter of John Both.
- Käss, Mary Magdalen, of Peter Käss and his wife Margaret, born March 4, 1772, baptized at the same time and place as above ; sponsors, Michael Morloch and his wife Magdalen.
- Carty, Elizabeth, of Nicholas Carty and his wife Albertina Kohl, born December 22, 1771 ; sponsors, Joseph Kohl and Elizabeth Hucki.
- Lentzinger, John, of James Lentzinger and his wife M. Salome Kohl, born January 3, 1772 ; sponsors, Nicholas Hucki and his daughter Catharine for her mother.
- Mayer, Catharine, of Simon Mayer and his wife Elizabeth Kohl, born March 5, 1772 ; sponsors, John Rösner and Catharine Carty.
- [The mothers of the three children named immediately above were sisters, and the three children were baptized April 5, at Edward Carty's house, at Haycock.]
- Hönig, Joseph, of Eva Hönig and ———, born March 31, 1772, baptized April 5, at the grandfather's of the child ; sponsor, Joseph Hild.
- Schrunk, Mary Eva, of William Schrunck, non-Catholic, and his wife, Elizabeth, a Catholic, born February 27, 1772, baptized April 19, in the church ; sponsors, Matthias Kester and M. Eva Weismiller.
- Langhammer, Ann Mar., of George Langhammer and his wife Barbara, born April 17, 1772, baptized May 10, at Reading ; sponsors, Frederic Haffner and Anna M. Rittner.
- Thum, Joseph, of Caspar Thum and his wife Eva, born March 8, 1772, baptized May 11, at Sigfried's house, in the Oley hills ; sponsors, Joseph Zweyer and Catharine Sigfried.
- Zweyer, John Adam, of John Zweyer and his wife Eva, born March 11, 1772, baptized at the same time and place as above ; sponsors, John Adam Zweyer and Eva Thum, Jr.
- Lorenz, Anna Maria, of Wendelin Lorenz and his wife Eva, born February 26, 1772, baptized May 18, at Christian Henrich's house, at *Aspricollem* ; sponsors, Joseph Lorenz and his wife Anna Maria.
- Finck, Conrad Andrew, of Conrad Fink and his wife Catharine, born August —, 1771, baptized May 18, at Andrew Grett's, in Windsor ; sponsors, Andrew Grett and his wife.

- Miller, Peter, of Theobald Miller and his wife Catharine, born May 4, 1772, baptized May 24, in the church; sponsors, James Matthes and Anna M. Kuhn.
- Zip, Joseph, of Joseph Zip and his wife Apollonia, born May 21, 1772, baptized June 18; sponsors, Joseph Hild and his wife.
- Bock, Catharine, of Nicholas Bock and his wife Elizabeth, born May 28, 1772, baptized June 21, at Edward Carty's, at Haycock; sponsors, Bernard Kohl and his wife Catharine.
- Auf, Frederic, of Theodoric Auf and his wife Elizabeth, born November 28, 1771, baptized at the same time and place as above; sponsors, Frederic Brant and Magdalen Kientz.
- Ruffner, Henry, of Philip Ruffner and his wife Catharine, born June 4, 1772, baptized July 5, in Christian Ruffner's house in the Blue mountains; sponsors, Henry Kuhn and Ann M. Wieder.
- Fischer, James, of Joseph Fischer and his wife Anna Barbara, born January 16, 1772, baptized July 19, at Christian Henrich's house, at *Asperum Collem*; sponsors, Henry Eckenroth and his wife Anna Margaret.
- Muthart, James, of Frederic Muthart and his wife Magdalen, born July 13, 1772, baptized July 26, in the church; sponsors, Peter Keffer and his wife Barbara.
- St. Jean, Anthony, of Louis St. Jean, a black slave owned by D. Seelly, and his wife, born two years and two months ago, baptized August 9, at Reading; sponsor, Anthony Bluhm.
- Kuhn, Andrew, of Michael Kuhn and his wife Eva, born July 19, 1772, baptized August 30, at Seigfried's in the Oley hills; sponsors, Andrew Schnabel and his wife.
- Zweyer, Mary Magdalen, of Stephen Zweyer and his wife Eva, born August 16, 1772, baptized at the same time and place as above; sponsors, Joseph Eck and M. Margaret [Magdalen] Kuhn.
- Spring, M. Margaret, of James Spring and his wife Catharine, born September 4, 1772, baptized October 20, at Christian Henrichs, at *Aspricollem*; sponsors, Christian Henrich and his wife M. Margaret.
- Rogers, John, of James Rogers and his wife M. Margaret [Magdalen], born September 20, 1771, baptized at the same time and place as above; sponsors, Thomas Thum and Elizabeth [Catharine] Weibel.
- Eckenroth, Catharine, of Peter Eckenroth and his wife Eva, born September —, 1772, baptized at the same time and place as above; sponsors, Christ. Eckenroth and Catharine [Scandal?] Eckenroth.
- Tapper, Andrew, of Andrew Tapper and his wife Anna Mary, born five weeks ago, baptized September 27, 1772, in the chapel; sponsors, John Tapper and Agatha Riffel.

- Kupser, Magdalen, of James Kupser and his wife Catharine, born September 26, 1772, baptized October 4, in the chapel; sponsors, Leonard Litzinger and his wife Magdalen.
- Schorb, Andrew, of Adam Schorb and his wife —, born five weeks ago, baptized October 11, 1772, in the chapel at Reading; sponsors, — Both and his wife Eva.
- Cremer, Anna Maria Gertrude, of Matthias Cremer and his wife —, born September 30, 1772, baptized October 19, at her father's house at Haycock; sponsors, George Lantzel and Gertrude Sicken.
- Kuhn, James, of John Kuhn and his wife Catharine, born —, baptized October 15, at Christian Henrich's at *Asperum Collem*; sponsors, James Kuhn, the father's brother, and Elizabeth Eckenroth Jr., unmarried.
- Keffer, Catharine, of Peter Keffer and his wife Barbara, born November 28, 1772, baptized December 1, at the father's house among the hills in what is known as "District township;" sponsors, Michael Hartman and Catharine Hartmann.
- Schmitt, John Michael, of Philip Schmitt and his wife Ursula, born —, 1772, baptized December 6, at the house of Peter Käss at Cedar creek; sponsors, Michael Morloch and his wife.
- Arents, James, of James Arents and his wife Margaret, born —, 1772, baptized at the same time and place as above; sponsors, John Grünewald and his wife Barbara.
- Schneider, Elizabeth, of — and Mary Schneider, born December 3, 1772, baptized at the same time and place as above; sponsors, Henry Kuhn and Elizabeth Bisschof.
- Fiderer, James Michael, of Stephen Fiderer and his wife Catharine, born December 5, 1772, baptized December 13, in the chapel at Reading; sponsors, Michael Rittner and Cathalina Stahl.
- Kohl, Anthony, of George Bernard Kohl and his wife Catharine, born October 20, 1772, baptized December 20, at Haycock; sponsors, Anthony Grüser, Jr., and Catharine Hucki.
- Lambin, Catharine, of Christopher Lambin and his wife Anna Maria, born November 26, 1772, baptized at the same time and place as above; sponsors, John Rösner and Catharine Carty.

[Forty-one baptisms are recorded for the year.]

BAPTISMS FOR THE YEAR 1773.

- Bevertz, Margaret, of Conrad Bevertz and his wife Margaret, born five weeks ago, baptized January 21, 1773, at her father's house at Allemängel; sponsors, George Eckenroth and Margaret Henrich.

- Huck, Anna Mary, of Paul Huck and his wife Juliana, born eight days ago, baptized January 26, 1773, at her father's house near Paint Forge ; sponsors, Juliana Zweyer, grandmother of the child, and her son Balthassar Zweyer.
- Gaucker, Anna Mary, of John Gaucker and his wife Barbara, born January 7, 1773, baptized February 2, 1773, in the priest's room on account of the cold ; sponsors, Joseph Egg and Anna Mary Weibel.
- Gibson, Joseph, of Henry Gibson and his wife Catharine, born January 23, 1773, baptized at the same time and place as above ; sponsors, Joseph Lorenz and his wife Mary Ann.
- Langhammer, George Michael, of George Langhammer and his wife M. Barbara, born February 4, 1773, baptized February 14, at Reading ; sponsors, Michael Riitner and Frances Fricker.
- Sigfried, Francis Joseph, of John Michael Sigfried and his wife Justina, born January 23, 1773, baptized February 15, at his father's house in the Oley hills ; sponsors, Francis Joseph Ofer and his wife M. Ann.
- Rohr, Theresa, of Martin Rohr and his wife Anna Maria, born December 16, 1772, baptized February 24, 1773, in the chapel ; sponsors, John Adam Schmitt and his wife Margaret.
- Felix, John, of Nicholas Felix and his wife Catharine, born February 26, 1773, baptized March 14, at Reading ; sponsors, John Felix and M. Ann Altgayer.
- Schuhmacker, M. Dorothy, of Christian Schuhmacker and his wife Anna Maria, born March 11, 1773, baptized March 28, in the church ; sponsor, Simon ———.
- Krafft, Simon John, of Michael Krafft and his wife Magdalen [Elizabeth], born March 8, 1773, baptized April 11 ; sponsors, Simon Adams and Margaret Wider.
- Litzinger, John James, of Leonard Litzinger and his wife Magdalen, born March 29, 1773, baptized at the same time and place as above ; sponsors, John James Norbeck and Anna M. Adams.
- Flower, Joseph, of Henry Flower and his wife Rosina, born March 19, 1773, baptized May 9, at Reading ; sponsors, John Joseph Gallon and his wife Margaret.
- Grass, John, of Christopher Grass and his wife Catharine, born April 8, 1773, baptized at the same time and place as above ; sponsors, John Felix and Regina Stahl.
- Schlosser, M. Margaret, of Joseph Schlosser and his wife Anna Margaret, born May 1, 1773, baptized May 16, at Christian Henrich's house, near *Asperumcollem* ; sponsors, Michael Morloch and his wife Magdalen.

- Magel, Susanna, of Christopher Magel, Catholic, and his wife Magdalen, non-Catholic, born January 31, 1775, baptized May 20, at John Egg's house at Rock hill ; sponsors, Anthony Gräser and his wife.
- Ruffner, M. Eva, of Christian Ruffner and his wife M. Odilia, born February 7, 1773, baptized May 24, at Peter Kass's house at Cedar creek ; sponsors, John Kleintop, non-Catholic, and his wife M. Eva, Catholic.
- , Mark, of Louis and his wife Felicitas, black slaves of N. N. Löscher, born January 1, 1773, baptized May 30, in the chapel ; sponsors, Francis Gibson and his wife.
- Eck, John Baptist, of John Eck and his wife Magdalen, born May 29, 1773, at Rockhill, baptized June 19, 1772 [evidently an error for 1773], at his father's house ; sponsors, the priest and Mary Norbeck.
- Ruppel, John, of John Ruppel and his wife ——, born in Georgia, December 14, 1772, baptized June 20, at Edward Carty's house ; sponsors, John Miller and his sister Catharine.
- Stahl, Catharine, of Michael Stahl and his wife Anna Maria, born March 30, 1773, baptized July 11, 1773, at Reading ; sponsors, Catharine Sigfried and Balthasar Zweyer.
- Ruffner, John, of Simon Ruffner and his wife Catharine, born June 30, 1773, baptized July 31, in his grandfather's house in Leche township, in the Blue mountains ; sponsors, Patrick Griffin, Jr., and Mary Ermann.
- Heitsman, Anna Barbara, of N. Heitsman, non-Catholic, and his wife Anna Barbara, Catholic, of Georgia, born July 27, 1773, baptized August 15, at Edward Carty's house ; sponsors, N. Brechtel and his wife, non-Catholics.
- Kuhns, John Adam, of John Kuhns and his wife Catharine, born June 9, 1773, baptized August 29, at Cedar creek ; sponsors, John Adam Widder, non-Catholic, and his wife, Catholic.
- Schönebruck, John, of Caspar Schönebruck and his wife Anna Margaret, born June 13, 1773, baptized at the same time and place as above ; sponsors, Peter Käss and Elizabeth Meckler the child's grandmother.
- Moor, Anthony, of James Moor and his wife Sophia, born July 25, 1771, baptized September 19, 1773, at Christian Henrich's house at *Asperum Collem* ; sponsors, James Arents and his wife Margaret.
- Thornbach, Nicholas, of —— Thornbach and Catharine ——, born five weeks ago, baptized October 10, 1773, in the chapel at Reading ; sponsors, Nicholas Felix and his wife, Anna Maria.

Kemp, John George, of John Kemp and his wife Susanna, born August 12, 1773, baptized October 17, at Edward Carty's house at Haycock ; sponsors, Matthias Kientz and his wife.

Käss, Matthias, of Peter Käss and his wife Anna Margaret, born December 15, 1773, baptized privately in danger of death, ceremonies supplied December 31, at the father's house ; sponsors, Matthias Brucx and his wife Mary.

[The number of baptisms for the year is twenty-eight.]

BAPTISMS FOR THE YEAR 1774.

Litzinger, Magdalen, of Henry Litzinger and his wife, Anna Maria, born December 29, 1774 [an error for 1773], baptized January 1, 1774, in the chapel ; sponsors, Leonard Litzinger and his wife, Magdalen.

Fricker, Thomas, of Anthony Fricker and his wife Margaret, born on his patron saint's day [*i. e.* December 21], 1773, baptized January 9, in Anthony Fricker's house ; sponsors, Frederic Haffner and M. Theresa Fricker.

Lorenz, Mary Eva, of Maurice Lorenz and his wife Mary, born November 17, 1773, baptized January 18, 1774, at Christian Henrich's house at *Asperum Collem* ; sponsors, Wendelin Lorenz and M. Eva, his wife.

Spring, John, of James Spring and his wife Anna Catharine, born January 8, 1774, baptized January 29, 1774, at his father's house in Allemängel ; sponsors, John Füss, his maternal grandfather, and Anna M. Spring, his paternal grandmother.

Wagner, Mary Salome, of Matthias Wagner and his wife, born December 29, 1773, baptized February 20, 1774, at Edward Carty's house at Haycock ; sponsors, Nicholas Carty and his wife Albertina.

Haiss, M. Catharine, of William Haiss and his wife Mary, born February 3, 1774, baptized at the same time and place as above ; sponsors, John Girard and his wife Mary.

Schnabel, John, of Andrew Schnabel and his wife M. Eva, born December 21, 1773, baptized February 27, in the priest's room [*in cubiculo meo*] ; sponsors, John Egg, Jr., and Magdalen Kuhn.

Schimpfessel, John Michael, of Louis Schimpfessel and his wife——, born December 8, 1773, baptized March 13, in the chapel at Reading ; sponsors, John Michael Altgayer and his wife.

Henrich, Joseph, of Philip Henrich and his wife Elizabeth, born March 4, 1774, baptized March 20, in Christian Henrich's house at *Asperum Collem* ; sponsors, Joseph Weibel and Magdalen Henrich.

- Henrich, John Adam, of Christian Henrich and his wife Magdalen, born January 23, 1774, baptized at the same time and place as above ; sponsors, John Adam Stahler and his wife Mary.
- Keffer, John, of Matthias Keffer and his wife Eva, born sixteen weeks ago, baptized at the same time and place as above ; sponsors, Philip Weismiller and his wife Anna Maria.
- Dapper [elsewhere written Tapper], Christian, of Andrew Dapper and his wife Mary, born March 5, 1774, baptized March 25, at Francis Cooper's house at Allenstown ; sponsors, Christian and Barbara Dapper, the child's grandparents.
- Offer, Magdalen, of Frank Offer and his wife Mary Ann, born March 19, 1774, baptized April 10, in the chapel at Reading ; sponsors, Joseph Zweyer and Mary Sigfried, daughter of Andrew.
- Schimpfessel, Louis, of Andrew Schimpfessel and his wife Margaret, born February 24, 1774, baptized at the same time and place as above ; sponsors, Louis Schimpfessel and Margaret Becker, grandparents of the child.
- Kohl, Elizabeth, of Bernard Kohl and his wife Catharine, born February 28, 1774, baptized April 17, at Edward Carty's house at Haycock ; sponsors, James Kohl and his wife Elizabeth.
- Carty, M. Salome, of Nicholas Carty and his wife Albertina, born April 7, 1774, baptized at the same time and place as above ; sponsors, James Lentzinger and his wife Mary Salome.
- Keffer, Anna Catharine, of Peter Keffer and his wife Barbara, born April 4, 1774, baptized May 1, in the church ; sponsors, Michael Hoffman and Catharine Hartman.
- Gaucker, Joseph, of John Gaucker and his wife Anna Barbara, born April 23, 1774, baptized at the same time and place as above ; sponsors, Joseph Egg and Anna Maria Weibel.
- Riffel, Daniel, of John Joseph Riffel and his wife Margaret, born April 8, 1774, baptized May 1, about five o'clock in the evening, in the chapel ; sponsors, Melchior Riffel and Mary Matthes.
- Molsberger, John, of James Molsberger and his wife Catharine, born April 9, 1774, baptized May 22, in the church ; sponsors, James Kuhn and his wife Magdalen.
- Schrunk, M. Elizabeth, of William Schrunk, non-Catholic, and his wife M. Elizabeth, Catholic, born March 22, 1774, baptized at the same time and place as above ; sponsors, Philip and M. Elizabeth Weismiller, grandparents of the child on the mother's side.
- Riffel, Anna Magdalen, of George James George [*sic*] Riffel and his wife Elizabeth, born May 20, 1774, baptized May 29, at Joseph Riffel's

house at Magungi ; sponsors, Matthias Riffel, Jr., and Magdalen Henrich.

Schmitt, Henry, of John Adam Schmitt and his wife Margaret, born May 7, 1774, baptized June 2, in the church ; sponsors, Henry and M. Anna Norbeck, grandparents.

Schäfer, John, of William Schäfer and his wife Susanna, born March 13, 1774, baptized June 19, at Edward Carty's house ; sponsors, George Bernard Kohl and Elizabeth Kohl.

Lambin, John, of Christopher Lambin and his wife Anna Maria, born April 19, 1774, baptized at the same time and placed as above ; sponsors, John Rösner and M. Barbara Grünewald.

Krafft, John George, of Michael Krafft and his wife Elizabeth, born June 14, 1774, baptized June 29, at Francis Cooper's house at Allentown ; sponsors, Henry Kuhn and Margaret Wider.

Kupser, Anna Mary, of James Kupser and his wife, Catharine, born July 9, 1774, baptized July 24, in the church ; sponsors, Joseph Hild, Jr., and Anna Mary Adams.

Baur, Mary, of Francis Baur and his wife, Elizabeth, born July 13, 1774, baptized August 7, in the church ; sponsors, James Matthes and Mary Both.

—, Daniel, son of an Irishman, about two years old, baptized privately, ceremonies supplied August 14, at Reading. [Sponsors not named.]

La Fleur, John, of John La Fleur and his wife Catharine, born June 3, 1774, baptized August 15, at Sigfried's in the Oley hills ; sponsors, John Becker and Mary Baur.

Zweyer, John Thomas, of John Zweyer and his wife Eva, born July 7, baptized at the same time and place as above ; sponsors, Matthias Kuhn and Catharine Sigfried.

Putz, Mary Sophia, of John William Putz and his wife Magdalen, born July 16, 1774, baptized August 21, at Edward Carty's house ; sponsors, Peter Welcker and Mary Sophia Strubl.

Fischer, Mary Barbara, of Joseph Fischer and his wife Anna Mary, born March 14, 1774, baptized at Christian Henrich's house at *Asperum Collem* ; sponsors, Henry Eckenroth and M. Barbara Eckenroth.

Brücks, Henry, of Matthias Brücks and his wife Mary, born September 1, 1774, baptized at Francis Cooper's house at Allentown, September 29 ; sponsors, Henry Kuhn and Margaret Wider.

Sigfried, John George, of John Michael Sigfried and his wife Justina, born September 14 1774, baptized October 10, at George Sigfried's house in the Oley hills ; sponsors, John George Wantz and Mary Magdalen Kuhn.

Kroner, Matthias, of John George Kroner and his wife Mary Margaret, born August 14, 1774, baptized at the same time and place as above; sponsors, Matthias Kuhn and Mary Miller.

Arents, Joseph, of Joseph Arents and his wife Margaret, born September 25, 1774, baptized October 14, in the church; sponsors, Joseph Erman and his wife Catharine.

Miclaine, Catharine Elizabeth, of Lochely Miclaine and Catharine Connelly, born July 7, 1774, baptized October 16, at Edward Carty's house; sponsors, Joseph Rittner [?] and his wife Catharine.

Ruffner, M. Eva, of Christian Ruffner and his wife M. Odilia, born August 1, 1774, baptized October 18, at her father's house near the Blue mountains; sponsors, John Kleintop and his wife M. Eva.

Miller, Catharine, of Philip Miller and his wife Anna M., born September 29, 1774, baptized October 23, in the church; sponsors, James Matthes and Catharine Hoffmann.

Grünewald, Anna Maria, of John Grünewald and his wife Barbara, born September 23, 1774, baptized October 30, at Joseph Riffel's house at Macungi; sponsors, Matthias Brücks and his wife Anna Maria.

Zipp, Anna Catharine, of Joseph Zipp and his wife Appolonia, born July 24, 1774, baptized November 6, in the church; sponsors, James Spring and his wife Anna Catharine.

Schlessner, George, of Joseph Schlosser and his wife, Anna M., born October 19, 1774, baptized November 20, at Christian Henrich's house at *Asperum Collem*; sponsors, Joseph Lorenz and his wife Anna Maria.

Ruffner, Anthony, of Philip Ruffner and his wife Eva, born October 18, 1774, baptized November 30, at Francis Cooper's house at Allens-town; sponsors, Anthony Hönig and Eva Wider.

Ruffner, Barbara, of Simon Ruffner and his wife Catharine, born November 5, 1774, baptized at the same time and place as above; sponsors, Simon and Barbara Ruffner, grandparents of the child.

Kuhns, Elizabeth, of John Kuhns and his wife Catharine, born October 31, 1774, baptized at the same time and place as above; sponsors, James Kuhn and Elizabeth Wider.

Norbeck, M. Magdalen, of James Norbeck and his wife Mary, born October 30, 1774, baptized in the church December 4; sponsors, Theodore Egg and M. Magdalen Norbeck.

Chaumont, John Bernard, of John Bernard Chaumont and Susanna Zinn, born December 1, 1774, baptized December 11, at Joseph Rüttner's house in Reading; sponsors, James Stahl and his wife Catharine.

Kropf, Anthony, of Peter Kropf and his wife Claudina, born October 22, 1774, baptized December 18, at Edward Carty's house at Haycock ; sponsors, Anthony Grüser and Catharine Carty.

Hönig, John Joseph, of James Hönig and his wife, Catharine, born November 14, 1774, baptized at the same time and place as above ; sponsors, Joseph Rösner and his wife Catharine.

[The baptisms for the year number fifty.]

BAPTISMS FOR THE YEAR 1775.

Schorb, Barbara, of Adam Schorb and his wife Anna Elizabeth, born December 13, 1774, baptized January 8, 1775, at Joseph Rüttner's house at Reading ; sponsors, Sebastian and Barbara Altgayer.

Kuhn, Joseph, of John Kuhn and his wife Catharine, born December 10, 1775 [*sic*], baptized January 15, at Christian Henrich's house at *Asperum Collem* ; sponsors, Henry Kuhn and M. Elizabeth Eckenroth.

Eckenroth, M. Elizabeth, of Henry Eckenroth and his wife Anna Barbara, born January 13, 1775, baptized January 16, at James Spring's house at *Asperum Collem* ; sponsors, the same as yesterday [*i. e.* "*susceperunt hesterni*"].

Muthart, Catharine, of Frederic Muthart, non-Catholic, and his wife Magdalen, born January 16, 1775, baptized February 2, in the priest's room ; sponsors, Michael Hartman and Catharine Grett.

Marx, Anthony, of Thomas Marx and his wife Eva, born December 22, 1774, baptized February 19, at Edward Carty's house ; sponsors, Anthony Grüser and his wife Elizabeth.

Ruffner, Christian, of George Adam Ruffner and his wife Mary, born January 5, 1775, baptized February 24, at Francis Cooper's house at Allenstown ; sponsors, Christian Ruffner and his wife Mary.

Eck, Veronica, of John Eck, a farmer (*coloni*) in Rich valley, and his wife Magdalen, born March 6, 1775, baptized March 8, at her farther's house ; sponsors, John Norbeck and Catharine Eck.

[Four pages ahead the record of this baptism is entered in the same handwriting with the additional memorandum of the mother having died in childbirth.]

Stahler, Elizabeth, of Adam Stahler and his wife Mary, born January 19, 1775, baptized March 19, at Christian Henrich's house at *Asperum Collem* ; sponsors, John Weibel and Margaret Henrich.

Lorenz, John, of Maurice Lorenz and his wife Apollonia, born February 28, 1775, baptized at the same time and place as above ; sponsors, John Henrich and Barbara Spring.

- Lorenz, Catharine, of Wendelin Lorenz and his wife M. Eva, born January 29, 1775, baptized at the same time and place as above ; sponsors, Joseph Spring and Catharine Keffer.
- Litzinger, John, of Leonard Litzinger and his wife Magdalen, born March 16, 1775, baptized March 26, in the church ; sponsors, John Norbeck and Anna M. Adams.
- Gerschweiler, Louis, of Philip Gerschweiler and his wife Catharine, born January 28, 1775, baptized April 2, at Joseph Rüttner's house at Reading ; sponsors, Louis Schimpfessel, the child's maternal grandfather, and Margaret Schimpfessel [*sic*], daughter-in-law of the same.
- Thum, Mary Elizabeth, of Caspar Thum and his wife Mary Eva, born January 21, 1775, baptized April 3, at Michael Sigfried's house in the Oley hills ; sponsors, George Wantz and Mary Miller.
- Bock, John, of Nicholas Bock and his wife Elizabeth, born February 19, 1775, baptized April 23, at Edward Carty's house at Haycock ; sponsors, James Hönig and his wife.
- Miller, Anna Mary, posthumous child of Michael Miller and his wife Elizabeth, born March 8, 1775, baptized at the same time and place as above ; sponsors, Anthony Hönig and Barbara Grünewald.
- Kämperling, John George, of John Kämperling and his wife Mary Cecily, born April 29, 1775, baptized May 7 ; sponsors, George Schrör and Elizabeth Uhlein.
- Huck, John James, of Paul Huck and his wife Juliana, born January 12, 1775, baptized June 4 ; sponsors, Joseph Zweyer and Mary Ermann.
- Gaucker, John Peter, of John Gaucker and his wife Anna Barbara, born May 31, 1775, baptized June 5 ; sponsors, John Weibel and Margaret Henrich.
- Zweyer, Matthias, of Stephen Zweyer and his wife Anna Maria, born May 27, 1775, baptized June 11, at Michael Sigfried's, in Oley hills ; sponsors, Matthias Kuhn and Catharine Sigfried.
- , Salome, of Louis, a black slave of John Löscher, and Salome, born April 9, 1775, baptized at the same time and place as above ; sponsors, Mart. Burchart and his wife Gertrude.
- Ruppel, John William, of John James Ruppel and his wife Barbara, born March 28, 1775, baptized June 18, at Edward Carty's house at Haycock ; sponsors, John William Schäffer and Susanna Schäffer, his wife.
- Bevertz, Christopher, of Conrad Bevertz and his wife Margaret, born June 4 [?], 1775, baptized July 16, at *Asperum Collem* ; sponsors, Christopher Eckenroth and Eva Weibel.

- Gibson, Catharine, of Henry Gibson and his wife Catharine, born July 30, 1775, baptized August 6, in the church ; sponsors, John Adam Schmidt and his wife Margaret.
- Schneider, Peter, of John Schneider and his wife Mary, born May 26, 1775, baptized August 15, at Francis Cooper's house at Allens-town ; sponsors, Maurice Bisschof and Benigna Cooper.
- Lentzinger, James, of James Lentzinger and his wife M. Salome, born June 13, 1775, baptized August 20, at Edward Carty's house, at Haycock ; sponsors, James Kohl and his wife Catharine.
- Finck, Anna M., of Nicholas Finck and his wife Agnes, born May 30, 1775, baptized at the same time and place as above ; sponsors, William Schäffer and Anna Maria Schlaut.
- Käss, Mary, of Peter Käss and his wife Margaret, born September 8, 1775, baptized September 10, at Christian Ruffner's house in Lehigh [written "Leheig]," township, near the Blue mountains ; sponsors, Matthias Brücks and his wife Maria.
- Grett, Michael, of Michael Grett and his wife Catharine, born September 8, 1775, baptized September 17, at Christian Henrich's house at *Asperum Collem* ; sponsors, Michael Hartmann and Magdalen Muthart.
- Spring, James, of James Spring and his wife Catharine, born September 13, 1775, baptized at the same time and place as above ; sponsors, John Henrich and Mary Barbara Spring.
- Billich, Mary Barbara, of Arnold Billich, non-Catholic, and his wife Petronilla, born September 1, 1775, baptized at same time and place as above ; sponsors, Henry Eckenroth and his wife.
- Schnabel, Andrew, of Andrew Schnabel and his wife Eva, born September 10, 1775, baptized October 8, at Sigfried's house in the Oley hills ; sponsors, Michael Kuhn and Eva Kuhn.
- Flower, Thomas Christopher, of Henry Flower and his wife, born September 23, 1775, baptized at the same time and place as above ; sponsors, Thomas Thum and Mary Miller.
- Schimpfessel, John George, of Andrew Schimpfessel and his wife Margaret, born September 26, 1775, and baptized rightly in case of necessity, ceremonies supplied at the same time and place as above ; sponsors, John George Wantz and Catharine Sigfried.
- Grünewald, M. Barbara, of John Grünewald and his wife Barbara, born October 1, 1775, baptized October 29, at John Joseph Riffel's house at Macungi ; sponsors, Matthias Brücks and his wife Mary.
- Riffel, Elizabeth, posthumous child of George James Riffel and his wife Elizabeth, born October 4, 1775, baptized November 19, at

Christian Henrich's house ; sponsors, George Riffel and Margaret Henrich.

Tapper, James, of Andrew Tapper and his wife Mary, born October 27, 1775, baptized November 30, at Francis Cooper's house at Allens-town ; sponsors, James Kuhn and his wife Magdalen.

Schönebruch, Andrew, of Caspar Schönebruch and his wife Margaret, born November 7, 1775, baptized at the same time and place as above ; sponsors, Matthias Wiber and Margaret Wider.

Grass, Magdalen Catharine, of Christopher Grass and his wife Catharine, born October 2, 1775, baptized December 10, at Reading ; sponsors, Francis Bock and Catharine Rüttner.

Croner, Mary Eva, of John George Croner and his wife Margaret, born ———, baptized December 11, at Michael Sigfried's house in the Oley hills ; sponsors, Matthias Kuhn and M. Eva Thum.

Hammerstein, Anna Margaret, of Andrew Hammerstein and his wife Anna Barbara, born November 6, 1775, baptized December 18, at Edward Carty's house at Haycock ; sponsors, Ant. Grüser Jr., and Anna Margaret Hammerstein.

Ulmer, Frederic, on December 26, 1775, made his profession of Faith in my [the priest's] room ; had been brought up a Lutheran ; the same day he publicly received the Holy Eucharist ; witnesses, Nicholas Carty and Thomas Marx.

[The baptisms for the year number forty-one.]

BAPTISMS FOR THE YEAR 1776.

———, Catharine, step-daughter of the above Frederic Ulmer, a little child [*puellula*] about eight years old, answered fearlessly through God's wonderful grace all the questions put to her on the Christian doctrine. Not long before, despite her Catholic mother, her Lutheran step-father tried in vain to draw her over to his belief and had already taught her some heretical prayers, when, lo ! he himself of his own accord embraced the faith of his step-daughter and her mother and brought the little child himself to be baptized according to the Catholic rite. The ceremonies of baptism were supplied January 6, in the chapel.

Spring, M. Barbara, of George Spring and his wife Barbara, born December —, 1775, baptized January 21, at Christian Henrich's house at *Asperum Collem* ; sponsors, Matthias Riffel, Jr., and M. Barbara Spring.

Kohl, John, of Joseph Kohl and his wife Barbara, born January 22, 1776, baptized February 18, at Edward Carty's house ; sponsors, John and Catharine Maccarty.

Rösner, Catharine, wife of John [Rösner], farmer "at the Haycock," previously of no religion, publicly makes her profession of faith on February 18. [Apparently at Edward Carty's house.]

Ufer, John Adam, of Francis Ufer and his wife Mary Ann, born September 18, 1775, baptized March 10, at Joseph Rüttner's house at Reading; sponsors, Joseph Rüttner and his wife Barbara.

Kuhns, Mary, of John Kuhns and his wife Catharine, born January 3, 1776, baptized March 25, at Francis Cooper's house at Allenstown; sponsors, Francis Cooper and Catharine Miller.

Miller, Catharine, of Theobald Miller and his wife Catharine, born December 1, 1775, baptized at the same time and place as above; sponsors, John Kuhns and his wife Catharine.

Rüffner, Philip, of Philip Rüffner and his wife Eva, born December 7, 1775, baptized at same time and place as above; sponsors, Peter Käss and his wife Margaret.

Kupser, Barbara, of James Kupser and his wife Catharine, born April 1, 1776, baptized April 12, in the chapel; sponsors, Joseph Hild, the maternal grandfather, and his wife Catharine.

Lambin or Langbein, Matthew, of Christopher Lambin or Langbein and his wife M. Ann, born April 12, 1776, baptized April 21, at Haycock; sponsors, Matth. Seiffert and Catharine Wagner.

Meschel, Anna, of Adam Meschel and his wife Elizabeth, born January 4, 1776, baptized April 22, at Nicholas Hucki's house near Easton; sponsors, Matthias Wagner and Magdalen Wagner.

Carty, Nicholas, of Nicholas Carty and his wife Albertina, born April 21, 1776, baptized April 23, at Edward Carty's house; sponsors, Anthony Gräser and his wife Elizabeth.

Kohl, George, of George Bernard Kohl and his wife Catharine, born April 22, 1776, baptized at the same time and place as above; sponsors, George and Barbara Kohl, grandparents of the child.

[These two infants had three grandfathers and two grandmothers living.]

Riffel, Catharine Barbara, of John Joseph Riffel and his wife Margaret, born April 11, 1776, baptized May 5; sponsors, George Riffel and Mary Barbara Spring.

Rüffner, George Adam, of Simon Rüffner and his wife Catharine, born April 27, 1776, baptized May 12, at Christian Rüffner's house in Lecha township near the Blue mountains.

Rüffner, George Adam, of Christian Rüffner and his wife M. Odilia, born May 5, 1776, baptized at the same time and place as the above; sponsors for both children, George Adam Rüffner and his wife Mary.

- Stahler, Christian, of John Adam Stahler and his wife Mary, born May 1, 1776, baptized May 9, at his grandfather's house at *Asperum Collem*; sponsors, Christian Henrich and his wife Magdalen.
- Hartmann, John, of Francis Hartmann and his wife Angela, born April 2, 1776, baptized May 26, in the chapel; sponsors, John Gaucker and his wife Barbara.
- Kuhn, Catharine, of John Kuhn and his wife Theresa, born May 24, 1776, baptized May 27, in the church; sponsors, Joseph Fricker and Mary Ermann.
- Kreiss, Joseph, of Martin Kreiss and his wife Catharine, born April 8, 1776, baptized June 2, in the church; sponsors, Joseph Hild and his wife Catharine.
- Fricklinger, Christian, twenty years of age, a Calvinist, makes publicly his profession of faith in the chapel on June 6.
- Keffer, M. Barbara, of Peter Keffer and his wife M. Barbara, born May 27, 1776, baptized June 6, in the chapel; sponsors, Michael Hartmann and Catharine Hofmann.
- Rösner, John Joseph, of John Rösner and his wife Catharine, born June 8, 1776, baptized June 16, at Edward Carty's house, at Haycock; sponsors, Joseph Rösner and Catharine Rösner, grandparents of the child.
- Machel, Anna, of Christopher Machel and his wife Magdalen, born July 8, 1775, baptized at the same time and place as above; sponsors, George Bernard Kohl and his wife Catharine.
- Halter, Catharine, of James Halter and his wife Margaret, born April 27, 1776, baptized at the same time and place as above; sponsors, Peter Maison and Catharine Kientz.
- Schäffer, Anna Margaret, of William Schäffer, of [New] Jersey and his wife Susanna, born February 1, 1776, baptized at the same time and place as above; sponsors, Anthony Gruser, Jr. and Anna Barbara Hammerstein.
- Röhr, John, of Martin Röhr and his wife Anna M., born May 14, 1776, baptized June 23, in the chapel; sponsors, John Norbeck and his wife Rosina.
- Lafleur, Henry James, of John Lafleur and his wife Catharine, born May 18, 1776, baptized July 7, at Sigfried's house, in the Oley hills; sponsors, Henry Finck and Mary Baur.
- Fischer, Catharine, of Joseph Fischer and his wife Anna Maria, born November 14, 1775, baptized July 21, at Christian Henrich's house, at *Asperum Collem*; sponsors, John Weibel and Catharine Dietrich.
- Gerschweiler, John, of Philip Gerschweiler and his wife Catharine, born July 9, 1776, baptized August 4, at Reading; sponsors, Louis

Schimpfessel and his wife, Catharine, maternal grandparents of the child.

Molsberger, John George, of James Molsberger and his wife Catharine, born June 28, 1776, baptized August 11, in the chapel ; sponsors, John Joseph Riffel and his wife Margaret.

Onel [O'Neill?], John, of Henry Onel and his wife, born four weeks ago, baptized August 15, at Edward Carty's house at Haycock ; sponsor, Edward Carty.

Weibel, Mary Margaret, of John Weibel and his wife Margaret, born August 16, 1776, baptized September 15, at Christian Henrich's house at *Asperum Collem* ; sponsors, George Riffel and Mary Weibel.

Henrich, Mary Magdalen, of Christian Henrich, Jr., and his wife Magdalen, born September 7, 1776, baptized at the same time and place as above ; sponsors, Christian Eckenroth and Magdalen Henrich.

Braun, Catharine, of Andrew Braun and his wife Rachel, or Regina, born September 15, 1776, baptized September 22, in the church ; sponsors, Henry Gibson and his wife Catharine.

Arents, Henry Peter, of James Arents and his wife Margaret, born September 21, 1776, baptized October 13 ; sponsors, Henry Gibson and his wife.

Norbeck, M. Anna, of James Norbeck and his wife Mary, born September 10, 1776, baptized at the same time and place as above ; sponsors, Henry and Mary Ann Norbeck, grandparents of the child.

Strunk, M. Gertrude, of William Strunk [elsewhere Strunck] and his wife Elizabeth, born September 11, 1776, baptized at the same time and place as above ; sponsors, Mart. Burchart and his wife, Gertrude.

Keffer, M. Elizabeth, of Matthias Keffer and his wife Eva, born October 3, 1776, baptized November 17, at Christian Henrich's house ; sponsors, William Strunk, non-Catholic, and his wife, M. Elizabeth.

[The following three entries are here given after the baptism as above of November 17, in the order in which they are found recorded in the register at page 160.]

Kemp, Susanna, of John Kemp and his wife Anna, born July 20, 1776, baptized October 19, at Matthias Kientz's house ; sponsors, Matthias Kientz and his wife Margaret Kientz.

Bradley, William, of William Bradley and his wife Margaret Grün [perhaps better Green], born September —, 1771, baptized October 20, at Edward Carty's house ; sponsors, James Kohl and his wife Elizabeth Kohl.

Gaucker, Anna Maria, of John Gaucker and his wife Barbara, born November [error for October] 24, baptized November 1, in the church ; sponsors, Valent. Weibel and his wife.

Adams, John, of Simon Adams and his wife Catharine, born November 22, 1776, baptized November 24, in the church ; sponsors, John Eck and Mary Adams.

Felix, Barbara, of Nicholas Felix and his wife Anna Maria, born November 2, 1776, baptized December 1, at Reading ; sponsors, Frederick Haffner and his wife Barbara.

Haffner, Catharine, of Frederick Haffner and his wife Barbara, born November 5, 1776, baptized at the same time and place as above ; sponsors, Frederick and Catharine Haffner, grandparents of the child.

[The baptisms for the year number forty-five.]

BAPTISMS FOR THE YEAR 1777.

Sigfried, Thomas, of John Michael Sigfried and his wife Justina, born December 30, 1776, baptized January 5, 1777, at Sigfried's house in the Oley hills ; sponsors, Thomas Thum and Mary Sigfried.

Henrich, Philip, of Philip Henrich and his wife Elizabeth, born December 18, 1776, baptized January 19, at Christian Henrich's house ; sponsors, Valent. Weibel and his wife.

Eckenroth, Conrad, of Henry Eckenroth and his wife Barbara, born December 29, 1777 [error perhaps for 1776], baptized at the same time and place as above ; sponsors, Conrad Bevertz and his wife Margaret.

Lorenz, Christian, of Maurice Lorenz and his wife Anna Maria, born January 11, 1777, baptized at the same time and place as above ; sponsors, Christian Henrich and his wife.

Kropf, Anna Maria, of Peter Kropf and his wife Claudina, born on the Feast of the Holy Innocents [i. e. December 28], 1776, baptized February 16, at Edward Carty's house ; sponsors, Christopher Lambin and his wife Anna Mary.

Ruffner, Mary Barbara, of George Adam Ruffner and his wife Mary, born January 18, 1777, baptized February 21, at Peter Käss's house beyond the river Lehigh [written "Leheig"], in the Blue mountains ; sponsors, Michael Holstein and Mary Barbara, maternal grandparents of the child.

Ruffner, Catharine, of Philip Ruffner and his wife Eva, born —, baptized at the same time and place as above ; sponsors, Catharine Hönig and Michael Holstein, Jr.

- Schmitt, of John Adam Schmitt and his wife Margaret, born January 12 [1777], baptized February 23, in the church ; sponsors, Henry Gibson and wife.
- Kuhn, Catharine, of John Kuhn and his wife Catharine, born February 5, 1777, baptized March 16, at Christian Henrich's house at *Asperum Collem* ; sponsors, John Fuss and Catharine Eckenroth.
- Grett, John, of John Grett and his wife Elizabeth, born January 20, 1777, baptized March 17, at Andrew Grett's house in Windsor township ; sponsors, John Finck and Barbara Grett.
- Finck, Magdalen, of Conrad Finck and his wife Catharine, born August 10, 1777 [error for perhaps 1776], baptized at the same time and place as above ; sponsors, John Grett and Magdalen Grett.
- Krafft, Anna Maria, of Michael Krafft and his wife Elizabeth, born March 10, 1777, baptized March 30, in the chapel ; sponsors, Joseph Egg and Anna Maria Adams.
- Fowler, Thomas and Peter, of Edward Fowler and Elizabeth (said to be his wife) ; they are homeless [*vagi*] ; Thomas was born three years ago ; Peter, three months ago ; baptized April 4, in the chapel ; sponsors, Thomas Marx and his wife Eva, and Peter Langbein alone [*solus*].
- Lampert [perhaps better Lambert, as in entry for February 2, 1783], Anna Margaret, of James Lampert and his wife Dorothy, born February 16, 1777, baptized April 6, at Reading ; sponsors, Joseph Gallon and his wife Anna Margaret.
- Huck, Joseph, of Paul Huck [perhaps better Hucki], and his wife Juliana, born November 17, 1776, baptized April 7, in the Oley hills ; sponsors, Joseph Zweyer, uncle of the child, and Juliana Zweyer, its grandmother.
- Bieger, Magdalen, born of a Catholic father and a non-Catholic mother, was brought up a Lutheran and was a communicant of that church ; she made her profession of faith, at Magungi, in John Joseph Riffel's house, on April 13, "I, J. B. Ritter," receiving it in the presence of Joseph Riffel, Philip Ruffner, John Hofman and Michael Holstein, Jr.
- Kuhns, Margaret, of John Kuhns and his wife Catharine, born January 20, 1777, baptized at the same time and place as above ; sponsors, Caspar Schönebruch and his wife Margaret.
- Burchart, M. Magdalen, of Martin Burchart and his wife Gertrude, born April 8, 1777, while its mother was at the point of death from pleurisy, baptized April 15, at her father's house ; sponsors, Philip Burchart and ——— Weismiller, brother and grandmother of the child.

Lenzinger, M. Magdalen, of James Lenzinger [elsewhere Lentzinger] and his wife Salome, born April 5, 1777, baptized April 21, at Nicholas Hucki's house near Easton; sponsors, Matth. Wagner and his wife Anna M.

Muthart, Anna Maria, of Frederick Muthart, non-Catholic, and his wife Magdalen, Catholic, born April 1, 1777, baptized April 27, in the priest's room.

Lörschbach, Magdalen, of John Lörschbach and his wife Magdalen, born April 3, 1777, baptized at the same time and place as above; sponsors for both children, James and Magdalen Hartmann.

[Father Ritter here observes in the Register of Baptisms, at page 168, that he has by mistake recorded four baptisms belonging to this year among the marriages further on, namely, at pages 242-3. They are as follows:]

MacHill, Mary and Margaret, twins, of Arthur MacHill and his wife Anna Maria, born January 1, twenty-two years ago, baptized February 2, in the priest's room [*i. e. in cubiculo meo*].

Norbeck, Mary Magdalen, of John Norbeck and his wife Rosina, born January 27, 1777, baptized at the same time and place as above; sponsors, Joseph Schmitt and Magdalen [the last name is ill-written but looks something like] Rorbusy [or perhaps Norbeck].

Brücx, Peter, of Matthias Brücx and his wife Mary, born January 4, 1777, baptized at the same time and place as above; sponsors, Peter Kass and Margaret Käss.

Miller, Henry, of Philip Miller and his wife Anna Maria, born January 11, 1777, baptized at the same time and place as above; sponsors, Henry Gibson and his wife Catharine.

Struppel, Peter, unmarried, formerly a Lutheran, makes public profession of faith in the chapel, May 11; witnesses, Conrad Weisch and John Oeltz.

Spring, George, of James Spring and his wife Catharine, born March 10, 1777, baptized June 1, 1777, at Christian Herrich's house at *Aspenum Coloniæ*; sponsors, George Kistel and Barbara Spring.

Tapper, or Dabber, John Heary, of Andrew Tapper, or Dabber, and his wife Maria, born May 18, 1777, baptized June 7, in the chapel; sponsors, Joseph Riffel and his wife Margaret.

Neuman, James, of Henry Neuman and ———, born a year and three months ago, baptized June 24, in the chapel; sponsors, James Waiter and Margaret Eck.

Butz, William Peter, of John William Butz and his wife Magdalen, born July 1, 1777, baptized July 13, in the chapel; sponsors, Peter Struppel and Magdalen Norbeck.

- Drexel, James, of Anthony Drexel and his wife Catharine, born July 27, 1777, baptized July 30, in the chapel; sponsors, James Kuhn and Theresa Kuhn.
- Butz, John Henry, of Christian Butz and his wife Catharine, born August 1, 1777, baptized August 3, in the chapel; sponsors, John Henry Els and Elizabeth Strubbel.
- Käss, Henry, of Peter Käss and his wife Margaret, born July 31, 1777, baptized August 31, at Joseph Riffel's house, at Macungi; sponsors, Henry Kuhn and his wife Margaret.
- Bock, Barbara, of Nicholas Bock and his wife Elizabeth, born at the beginning of August, 1777, baptized September 5, at her father's house, at Haycock hill (*in monte Haycock*); sponsors, George Kohl and his wife Barbara by Catharine Bock.
- Ruffner, Christian, of Christian Ruffner and his wife M. Odilia, born six weeks ago, baptized September 6, at the town of Lehigh ["Leheig (*sic*) *vico*"], near the Blue mountains; sponsors, Simon Ruffner, grandfather of the child, and his wife Barbara.
- Reichart, John Adam, twenty-five years of age, millwright [*molendinorum artifex*], makes publicly his profession of faith on [September] 9, in the church.
- Kemperling, Barbara, of John Kemperling and his wife M. Cecily, born August 23, 1777, baptized September 9, in the chapel; sponsors, Francis Uhlein and Barbara Meckeler.
- Stahler, Eva Maria, of Adam Stahler and his wife Eva Maria, born July 29, 1777, baptized September 22, at Christian Henrich's house, at *Asperum Collem*; sponsors, Christian Henrich and M. Margaret, grandparents of the child.
- Bevertz, Anna Margaret, of Conrad Bevertz and his wife Anna Margaret, born August 1, 1777, baptized at the same time and place as above; sponsors, Andrew Braun [?] and Anna Margaret Eckenroth, grandmother of the child.
- Litzinger, John [?] Leonard, of Leonard Litzinger and his wife Magdalen, born September 20, 1777, baptized September 28, in the chapel; sponsors, John Kuhn and his wife Theresa.
- Lorschbach, Catharine, of Henry Lorschbach and his wife Catharine, born July 28, 1777, baptized at the same time and place as above; sponsors, Joseph Eck and Barbara Spring.
- Zweyer, Catharine Frances, of Stephen Zweyer and his wife Anna M., born September 15, 1777, baptized October 5, at Michael Sigfried's house in the Oli [*sic*] hills; sponsors, John Eck, Jr., and Catharine Sigfried.

—, George, of Louis, a black slave of Löscher's, and Cecily, born more than six months ago, baptized October 12, in the chapel; sponsors, Philip Burchart and Mary Butz for Gertrude Burchart.

Edelblut, William Peter, of James Edelblut and his non-Catholic wife, Catharine Elizabeth, born in Georgia August 12, 1777, baptized October 15, in the chapel; sponsors, William Peter Strupel and Magdalen Butz.

Hammerstein [the first three letters are blurred, but in the Marriage Register, 1775, February 20, they are clear enough], Catharine Elizabeth, of Andrew Hammerstein and his wife Anna Barbara, born August 18, 1777, baptized October 19, at Edward Carty's house at Haycock; sponsors, Joseph Rösner and his wife, maternal grandparents of the child.

Kreyss, William Peter, of Martin Kreyss and his wife Catharine, born September 27, 1777, baptized November 1, in the chapel; sponsors, Peter Struppel and Margaret Schmitt.

Gibson, M. Gertrude, of Henry Gibson and his wife Catharine, born November 21, 1777, baptized November 23, in the chapel; sponsors, Nicholas Röhr and Gertrude Schmitt.

Fiderer, Peter, of Stephen Fiderer and his wife —, born November 30, 1777, baptized December 7, at Reading; sponsors, Peter Rüttner and Susanna Haffner.

Schimpfessel, M. Elizabeth, of Andrew Schimpfessel and his wife Margaret, born May 9, 1777, baptized at the same time and place as above; sponsors, John Grett and M. Elizabeth Schimpfessel [*sic*].

Zweyer, Joseph, of Anthony Zweyer and his wife Catharine, born November 30, 1777, baptized November [ought perhaps to read December] 8, at Michael Sigfried's house in the Oli [*sic*] hills; sponsors, Joseph Zweyer, the father's brother, and Juliana Zweyer, grandmother of the child.

Flower, Catharine, of Henry Flower and his wife Rosina, born November 27, 1777, baptized at the same time and place as above, sponsors, John La Fleur and his wife Catharine.

Derham, John, of Catharine Derham [father's name not given], born May 11, 1777, baptized December 21, at Edward Carty's house at Haycock; sponsors, Nicholas and Albertina Carty.

Kohl, Maria Barbara, of Joseph Kohl and his wife Margaret, born December 16, 1777, baptized at the same time and place as above; sponsors, George Kohl and his wife M. Barbara, grandparents of the child.

[The baptisms for the year number fifty-five.]

BAPTISMS FOR THE YEAR 1778.

- Haffner, John Michael, of Frederick Haffner and his wife Barbara, born during Mass and a little before he was baptized, baptized February 10, at his father's house at Reading ; sponsors, John Michael Rüttner and his wife Catharine.
- Rösner, Anna Elizabeth, of John Rösner and his wife Catharine, born January 28, 1778, baptized February 8, at Edward Carty's house at Haycock hill ; sponsors, Simon Hönig and Anna Elizabeth Ziegenfuss.
- Kuhn, Elizabeth, of Henry Kuhn and his wife Margaret, born March 1, during the dinner hour, baptized March 2, 1778, in her father's house at Weithendael or Saltzburg ; sponsors, Joseph Kuhn and Elizabeth Wider.
- Walker, Susanna, wife of William Walker, a blacksmith, twenty years of age, both belonging, it is said, to the Pietists [that is Presbyterians], lying ill of the small-pox, but in the full use of her senses, she desired baptism and received it March 3, in her husband's house at Christian Butz's iron mines [*ferrifodina*].
- Walker, George Christian, of William Walker and his wife Susanna, born March 27, 1777, baptized at the same time and place as above ; sponsors, Christian Butz and his wife.
- Hartmann, Abraham Frederick, of Francis Hartmann and his wife Angela, born January 6, 1778, baptized March 8, in the chapel ; sponsors, Fred. Brand and his wife Magdalen.
- Kuhn, Anna Margaret, of John Kuhn and his wife Catharine born February 21, 1778, baptized March 15, at Christian Henrich's house at *Asperum Collem* ; sponsors, George Eckenroth and Anna Margaret Eckenroth, grandmother of the child.
- Henrich, Anna Magdalen, of John Henrich and his wife Mary Barbara, born February 26, 1778, baptized at the same time and place as above ; sponsors, Louis Keffer and Magdalen Henrich.
- Braun, John Conrad, of Andrew Braun and his wife Rachel, born February 26, 1778, baptized at the same time and place as above ; sponsors, Conrad Bevertz and his wife Anna Margaret.
- Chaumont, John, of John Chaumont and his wife Anna Maria, born January 16, 1778, baptized April 5, at Reading ; sponsors, Thomas Thum and Catharine Rüttner.
- Grett, Magdalen, of Michael Grett and his wife Catharine, born January 13, 1778 baptized April 12, in the chapel ; sponsors, John Hartmann and Magdalen Keffer.

- Allen, William John, of John Allen and his wife Eleanor, born February 1, 1778, baptized April 21, at the "villa" [country seat?] of Mr. Joseph Caüffmann; sponsors, Mr. Joseph Caüffman and his wife Mary Caüffmann [perhaps more correctly Kauffman].
- Kohl, Catharine, of George Bernard Kohl and his wife Catharine, born March 20, 1778, baptized April 25, at Edward Carty's house at Haycock; sponsors, Nicholas Carty and his wife Albertina.
- Wingert, Theresa, of Joseph Wingert and his wife Anna Elizabeth, born February 22, 1778, baptized April 26, at Edward Carty's house; sponsors, Matt. Krämer and Anna Catharine Demùth.
- Krämer, Joseph, of Matthias Krämer and his wife M. Catharine, born January 22, 1778, baptized at the same time and place as above; sponsors, Joseph Wingert and Anna Catharine Demùth.
- Demuth, M. Catharine, of James Demuth and his wife Anna Catharine, born November 8, 1777, baptized at the same time and place as above; sponsors, Joseph Wingert and M. Catharine Krämer.
- Schmitt, John William, of William Schmitt and his wife Mary, six years old, baptized April 27, 1778, at Nicholas Hucki's house; sponsors, John William Miller and Elizabeth Miller.
- Weber, Matthias, of Matthias Weber and his wife Magdalen, born April 17, 1778, baptized May 17, at Christian Henrich's house at *Asperum Collem*; sponsors, Matthias Riffel and Magdalen Henrich.
- Derr, James, of John Derr and his wife Margaret, born March 7, 1778, baptized at same time and place as above; sponsors, James Spring and his wife Catharine.
- Gaucker, Anna Barbara, of John Gaucker and his wife Anna Barbara, born May 18, 1778, baptized May 28, in the chapel; sponsors, John Eck and Anna Barbara Heitz.
- Kuntz, John Henry, of John Kuntz and his wife Catharine, born April 6, 1778, baptized June 1, at Henry Kuhn's house; sponsors, Henry Kuhn and his wife Margaret.
- Schot, Joseph, of Philip Schot and his wife Catharine, born November 21, 1778 [error for 1777?], ceremonies supplied June 7; sponsors, Joseph Wingert and Catharine Butz.
- Keffer, John Louis, of Peter Keffer and his wife Barbara, born May 26, 1778, baptized June 7; sponsors, Louis and Margaret Hoffmann.
- Kupser, M. Elizabeth, of James Kupser and his wife Catharine, born June 5, 1778, baptized June 8; sponsors, George Kientz and Maria Fraul.

Kuhn, Mary Magdalen, of John Kuhn and his wife Theresa, born May 22, 1778, baptized at the same time and place as above; sponsors, James Kuhn and his wife Magdalen.

Rüttner, John, of Michael Rüttner and his wife Catharine, born May 22, 1778, baptized June 14, at Reading; sponsors, Sebastian Altgayer and Catharine Rüttner.

Ofer, M. Elizabeth, of Frank Ofer and his wife Mary Ann, born November 24, 1778, baptized at the same time and place as above; sponsors, Adam Zweyer and Eva Zweyer.

Fasser, William, of Charles Fasser and Margaret Walter, born October 9, 1777, baptized June 15, at James Walter's house, at the iron mines at Readingtown [*sic*] furnace [*fornace*]; sponsors, James Weissenburger and his sister Anna M. Weissenburger.

Johns, Joseph, of Edward Johns and his wife Mary, born November 13, 1777, baptized at the same time and place as above; sponsors, James Weissenburger and his sister Catharine.

Foy, James, of Henry Foy and his wife Sarah, born January 16, 1778, baptized at the same time and place as above; sponsors, James Walter and Frances Walter.

Wurtzer, Elizabeth, of George Wurtzer and his wife Eva, born January 20, 1777 [?], baptized June 21, at Ed. Carty's house; sponsors, George Bernard Kohl and his wife Catharine.

Strunck, Henry, of William Strunck, non-Catholic, and his wife Elizabeth, Catholic, born July 27, 1778, baptized August 9, in the chapel; sponsors, Henry Gibson and his wife Catharine.

Ruffner, Magdalen, of Christian Ruffner and his wife M. Odilia, born August 11, 1778, baptized August 30, at his father's house near the Blue mountains; sponsors, Peter Käss and his wife Margaret.

Norbeck, Catharine, of John Norbeck and his wife Rosina, born August 19, 1778, baptized September 13, in the chapel; sponsors, Stephen Reppert and Catharine, maternal grandparents of the child.

Eck, Anna Maria, of Joseph Eck and Anna M. Eck, born August 17, 1778, baptized September 15, in the chapel; sponsors, Andrew Deprè and Anna M. Eck.

Henrich, John, of Philip Henrich and his wife Elizabeth, born August —, 1778, baptized September 20, at Christian Henrich's house at *Asperum Collem*; sponsors [space blank].

Hild, John, of Joseph Hild and his wife, Albertina, born September 25, 1778, baptized September 27, in the chapel; sponsors, John Kientz and his sister, Catharine (*germani*).

- Gerschweiler, M. Elizabeth, of Philip Gerschweiler and his wife Catharine, born August 15, 1778, baptized October 4, at Reading; sponsors, John Becker and M. Elizabeth Schimpfessl.
- Arentz, Magdalen, of James Arentz and his wife Margaret, born October 2, 1778, baptized October 12, in the chapel; sponsors, Caspar Schmitt and Margaret Kuhn.
- Adams, Anna Maria, of Simon Adams and his wife Catharine, born September 30, 1778, baptized October 14, in the chapel; sponsors, Theodore Eck and Anna Maria Adams.
- Els, M. Frederica, of John Frederick Els and his wife M. Elizabeth, born October 12, 1778, baptized October 17, in the chapel; sponsors, John William Butz and Catharine Butz, wife of Christian Butz.
- Carty, Mary Albertina, of Nicholas Carty and his wife Albertina, born September 26, 1778, baptized October 18, at her father's house, at Haycock; sponsors, Anthony Grüser, Jr., and Mary Carty.
- Finck, Elizabeth, of Nicholas Finck and his wife Agnes, born January 6, 1778, baptized at the same time and place as above; sponsors, George Bernard Kohl and his wife Catharine Kohl.
- Riffel, George James, of John Joseph Riffel and his wife Margaret, born October 9, 1778, baptized October 25, in the chapel; sponsors, Matthias Riffel and Ann M. Matthes.
- Schönebruck, Elizabeth, of Caspar Schönebruck and his wife Margaret, born October 6, 1778, baptized November 8, at Matthias Brück's house, at Cedar creek; sponsors, John Wider and Elizabeth Meckler.
- Brück, Joseph, of Matthias Brück and his wife Anna M., born November 7, 1778, baptized at the same time and place as above; sponsors, Joseph Kuhn and Anna M. Käss.
- Reichart, Anna Mary, of John Adam Reichart and his wife M. Eva, born September 27, 1778, baptized November 15, at Christian Henrich's house, at *Asperum Collem*; sponsors, Joseph Schnable and Ann M. Thum.
- Lorenz, Christian, of Maurice Lorenz and his wife Apollonia, born October 14, 1778, baptized at the same time and place as above; sponsors, Christian Henrich, Sr., and his wife.

[On this same page, 190, after the preceding entry there is what seems to be part of a record of a third baptism, conferred at the same time and place as above; but with all in blank except three disjointed parts of sentences, namely, "fil" . . ., which may mean either son or daughter, "of Petronilla his wife, born," and then, that "this Petronilla was not present."]

Butz, Lawrence, of John William Butz and his wife Magdalen, born November 17, 1778, baptized November 21, in the chapel ; sponsors, Laurence Gubernator and Mary Kuhn.

Strupel, John Henry, of Peter Strupel [*sic*, but elsewhere Struppel.] and his wife Magdalen, born December 4, 1778, baptized December 8, in the chapel ; sponsors, Henry Norbeck, Sr., and Catharine Betz, Sr.

[The baptisms for the year number fifty-one.]

BAPTISMS FOR THE YEAR 1779.

Röhr, Henry, of Catharine Röhr, born December 27, 1778, baptized January 2, 1779, in the chapel ; sponsors, Henry Gibson and his wife Catharine.

Grett John Adam, of Andrew Grett and his wife Elizabeth, born November 29, 1778, baptized January 17, at Christian Henrich's house in *Aspricolle* ; sponsors, John Adam Finck and Magdalen Grett.

Billich, Petronilla, of Arnold Billich and his wife Petronilla, born October 10, 1778, baptized at same time and place as above ; sponsors, John Henrich and his wife Barbara.

Grünewald, Anna Margaret, of John Grünewald and his wife Barbara, born December 7, 1779 [error for perhaps 1778], baptized January 31, at Matthias Brück's house at Cedar creek ; sponsors, Peter Kass and his wife Anna Margaret.

Hert, John, of Frederic Hert and his wife Elizabeth, born eight weeks ago, baptized February 7, at Reading ; sponsors, John Hert and his wife Elizabeth.

Felix, Catharine, of Nicholas Felix and his wife Anna M., born February 1, 1779, baptized at the same time and place as above ; sponsors, Martin Felix and his wife Barbara.

Eckenroth, Christopher, of Henry Eckenroth and his wife Anna Barbara, born February 17, 1779, baptized March 21 ; sponsors, Christopher Eckenroth and Margaret Weibel.

Spring, Anna Maria, of James Spring and his wife Catharine, born February 2, 1779 baptized at the same time and place as above ; sponsors, Joseph Schlosser and wife.

Fischer, Andrew, of Joseph Fischer and his wife Anna M., born March 1, 1779, baptized at the same time and place as above ; sponsors, Andrew Grett and his wife Elizabeth.

Walker, Mary Juliana, of William Walker and his wife Mary, born April 2, 1779, baptized April 4, in the church ; sponsors, John Becker and Juliana Sigfried.

- Burchart, John Peter, of Martin Burchart and his wife Gertrude, born March 13, 1779, baptized April 5, in the church ; sponsors, Peter Keffer and his wife Barbara.
- Altgayer, Joseph, of Sebastian Altgayer and his wife Catharine, born April 1, 1779, baptized April 11, in the chapel at Reading ; sponsors, Joseph Rüttner and Barbara Rüttner, maternal grandparents of the child.
- Westemayer, John, of John Westemayer and his wife M. Odilia, born about Pentecost, two years ago, baptized at the same time and place as above ; sponsors, John Hert and his wife Mar. Elizabeth.
- Sigfried, M. Agatha, of John Michael Sigfried and his wife Catharine, born April 9, 1779, baptized April 12 at her father's house ; sponsors Andrew Sigfried and his wife M. Agatha.
- Zweyer, John Thomas, of Anthony Zweyer and his wife Catharine, born —, 1779, baptized at the same time and place as above ; sponsors, Thomas Zweyer and —.
- Pike, Johanna, of Henry Pike and his wife Martha, born December 15, 1778, baptized April 19, at Edward Carty's house ; sponsors, Nicholas Carty, Jr., and Margaret Carty.
- Langbein, M. Barbara, of Christopher Langbein and his wife Anna M., born March 12, 1779, baptized at the same time and place as above ; sponsors, Matth. Seiffert and Barbara Grünewald.
- Sep, Regina, of Michael Sep [*sic*, may be Zip, or Zipp, as elsewhere], and his wife Margaret, born nine weeks ago, baptized April 25, in the church ; sponsors, Hillard Klee and Regina Kemmel.
- Dapper [perhaps better Tapper, as elsewhere frequently], Catharine, of Andrew Dapper and his wife Maria, born April 2, 1779, baptized at the same time and place as above ; sponsors, Bernard Riffel and Margaret Gibson.
- Norbeck, John Henry, of James Norbeck and his wife Maria, born April 3, 1779, baptized May 2, at Michael Sigfried's house, in the Oley hills ; sponsors, Henry Norbeck and his wife, grandparents of the child.
- Hill, Christina, of Jeremias Hill and his wife Susan, non-Catholics, born February 24, 1777, baptized May 16, at Christian Henrich's house, at *Aspricollem* ; sponsors, Andrew Grett, Sr., and his wife Magdalen.
- Muthart, John, of Frederick Muthart, non-Catholic, and his wife Magdalen, Catholic, born April 30, 1779, baptized May 21, in the church ; sponsors, John Hartman and his wife [?] M. Deprè.
- Keffer, M. Barbara, of Matthias Keffer and his wife M. Eva, born April 29, 1779, baptized May 13, in the church ; sponsors, Peter Keffer and his wife M. Barbara.

- Meyer, John James, of Caspar Meyer and his wife Catharine, born May 3 [or 13 ?], 1779, baptized at the same time and place as above; sponsors, Frederick Nester and his wife, grandparents of the child.
- Maison, Peter, of Peter Maison and his wife Elizabeth, born February 21, 1779, baptized June 20, at Edward McCarty's house; sponsors, Christopher Machel and wife.
- Wurtzer, Regina, of George Wurtzer and his wife Eva, born October 28, 1778, baptized at the same time and place as above; sponsors, Nicholas Carty and his wife Albertina.
- Kemp, John Frederick, of John Kemp and his wife Anna, born March 2, 1779, baptized at the same time and place as above; sponsors, Frederick Brand and his wife Magdalen.
- Ruffner, George Adam, of Philip Ruffner and his wife M. Eva, born February 6, 1779, baptized July 5, at Christian Ruffner's house; sponsors, George Adam Ruffner and his wife Mary.
- Schlosser, George James, of Joseph Schlosser and his wife Anna Margaret [or Mary ?], born June 6, 1779, baptized June 18 [then follow the figures "1778" an error evidently for 1779], in Christian Henrich's house; sponsors, George Riffel and his wife Barbara.
- Lampert, John James, of James Lampert [perhaps better Lambert], and his wife Dorothy, born July 29, 1779, baptized August 1, at Reading; sponsors, James Reiter and wife.
- Miller, M. Magdalen, of Philip Miller and his wife Catharine, born August 11, 1779, baptized August 14, in the church; sponsors, Joseph Riffel and his wife Margaret.
- Gibson, Henry, of Henry Gibson and his wife Catharine, born August 14, 1779, baptized August 22, in the chapel; sponsors, Henry Norbeck and his wife Catharine.
- Kuntz, Susan, of John Kuntz and his wife Catharine, born June 24, 1779 [? the last numeral in the year is indistinct], baptized August 29, at Cedar creek; sponsors, Matthias Brück and his wife Mary.
- Käss, Joseph, of Peter Käss and his wife Margaret, born August 3, 1779, baptized at the same time and place as above; sponsors, Joseph Khun [error for Kuhn?] and Anna M. Adams.
- Litzinger, Anna Maria, of Leonard Litzinger and his wife Magdalen, born September 8, 1779, baptized September 12, in the chapel; sponsors, Joseph Uhlein and M. Eck.
- Finck, John, of Henry Finck and his wife Magdalen, born July 24, 1779, baptized September 19, at Christian Henrich's house at *Asperum Collem*; sponsors, John Henrich and his wife Barbara.

- Beverts, Catharine Margaret, of Conrad Beverts and his wife Margaret, born August 7, 1779, baptized at the same time and place as above ; sponsors, James Spring and his wife Catharine.
- Struppel, John Daniel, of Henry Struppel and his wife, born August 27, 1779, baptized September 27, in the chapel ; sponsors, Daniel Norbeck and Catharine Butz.
- Braun, Francis, of Andrew Braun and his wife Regina, or Rachel, born September 12, 1779, baptized at the same time and place as above ; sponsors, Frederick Brand and his wife Magdalen.
- Chaumon [but seems it should read Chaumont, as in entry for April 5, 1778], Elizabeth, of John Chaumon and his wife Anna Maria, born July 17, 1779, baptized October 3, at Reading ; sponsors, Joseph Rüttner and Barbara, grandparents of the child.
- , Louis, of Louis, a black slave, and his wife Cecily, born on Ascension Day, 1779, baptized October 13, at Michael Sigfried's house, in Oley hills ; sponsors, Michael Sigfried and his wife Justina.
- Hammerstein, Albertina, of Andrew Hammerstein and his wife Barbara, born September 17, 1779, baptized October 17, at Edward Carty's house at Haycock ; sponsors, Nicholas Carty and his wife Albertina.
- Ruffner, M. Magdalen, of George Adam Ruffner and his wife Mary, born September 3, 1779, baptized October 18, at Nicholas Hucki's house ; sponsors, Philip Ruffner and his wife Eva.
- Kugler, John, of John Kugler and Mary Schneider, born two years and a half ago, baptized at the same time and place as above ; sponsors, James Depre and his wife Elizabeth.
- Molsberger, Susanna, of James Molsberger and his wife Catharine, born on St. Matthew's Day, 1779, baptized November 1, in the chapel ; sponsors, Joseph Riffel and his wife Margaret.
- Schärtel, Catharine, of Rosina Schärtel, born — weeks ago, baptized at the same time and place as above ; sponsors, Michael Hofman and his wife Catharine.
- Kuhn, Henry Matthias, of Henry Kuhn and his wife Margaret, born November 6, 1779, baptized November 7, in his father's house ; sponsors, Matthias Brück and his wife Mary.
- Krafft, James, of Michael Krafft and his wife Elizabeth, born November 12, 1779, baptized November 14, in the chapel ; sponsors, James Kupser and his wife Catharine.
- Butz, Augustine, of John William Butz and his wife Magdalen, born December 10, 1779, baptized December 15, in the priest's room on account of the cold ; sponsors, Henry Godfrey and M. Elizabeth Struppel.

- Hild, Joseph, of Joseph Hild and his wife Albertina, born December 9, 1779, baptized December 17, in the priest's room on account of the cold; sponsors, Joseph Hild, grandfather, and Margaret Kientz, maternal grandmother of the child.
- Lanzinger [elsewhere written Lenzinger, as in entry for April 21, 1777], Nicholas, of James Lanzinger and his wife Salome, born November 4, 1779, baptized December 19, at Edward Carty's house at Haycock; sponsors, Nicholas Pock and his wife Elizabeth.
- Kohl, John James, of Joseph Kohl and his wife Margaret, born December 4, 1779, baptized at the same time and place as above; sponsors, James Deprè and his wife Elizabeth.
- Rösner, John Joseph, of John Rösner and his wife Catharine, born October 23, 1779, baptized at the same time and place as above; sponsors, Joseph Kohl and his wife Margaret.
- Klée, James, of Frederick Klée and his wife Christina, born November 23, 1779, baptized December 26, in the priest's room; sponsors, James Walter and his wife Catharine.
- [At the close of this entry Father Ritter notes that during the year, 1779, fifty-four children had been baptized.]

BAPTISMS FOR THE YEAR 1780.

- Schmitt, James, of John Adams [*sic*] Schmitt and his wife Margaret, born December 21, 1779, baptized February 2, in the chapel; sponsors, James Arents and his wife Margaret.
- Riffel, Magdalen, of George Riffel and his wife Barbara, born November 17, 1779, baptized March 5, at her father's house at Magunchi; sponsors, Joseph Egg and Agatha Riffel.
- Weber, Elizabeth, of Matthias Weber, and his wife Magdalen, born January 23, 1780, baptized at the same time and place as above, sponsors, Melchior Riffel and Elizabeth Dabber [perhaps better Tapper].
- Henrich, Philip, of Christian Henrich, Jr., and his wife Magdalen, born December 18, 1779, baptized March 12, at his grandfather's house at *Asperum Collem*; sponsors, Christopher Eckenroth and his wife.
- Henrich, Mary Barbara, of John Henrich and his wife M. Barbara, born December 14, 1779, baptized at the same time and place as above; sponsors, Christian Henrich, Sr., and Margaret Henrich, grandparents of the child.
- Grett, M. Magdalen, of Andrew Grett, Jr., and his wife Elizabeth, born January 15, 1780, baptized at the same time and place as above;

sponsors, Andrew Grett and M. Magdalen, grandparents of the child.

Kientz, M. Magdalen, of George Kientz and his wife Anna Maria, born March 18, 1780, baptized March 21, in the chapel; sponsors, Frederick Brand and his wife M. Magdalen.

Gaucker, Catharine, of John Gaucker and his wife Barbara, born —, baptized March 27, in the chapel; sponsors, John Uhlein and Catharine Eck.

Schimpfessel, Margaret Barbara, of Andrew Schimpfessel and his wife Margaret, born December 4, 1779, baptized March 31, at her maternal grandfather's house in the Oley hills; sponsors, Laurence Leple and his wife Margaret, grandparents of the child.

Hert, John Frederick, of John Hert and his wife M. Elizabeth, born February 11, 1780, baptized April 2, at Reading; sponsors, John Westermayer [*ante* Westemeyer] and his wife Odilia.

Zweyer, Thomas, of Joseph Zweyer and his wife Catharine, born November 15, 1779, baptized April 3, at Sigfried's house in the Oley hills; sponsors, Thomas Zweyer and Catharine Butz.

Henrich, Anna Maria, of Philip Henrich and his wife Elizabeth, born March 15, 1780, baptized at the same time and place as above; sponsors, George Dietrich and Anna M. Weibel.

Kemperling, Elizabeth, of John Kemperling and his wife M. Cecily, born April 3, 1780, baptized April 9, in the chapel; sponsors, Joseph Uhlein and Elizabeth Meckler.

Wingert, Susan, of Joseph Wingert and his wife Anna Elizabeth, born February 1, 1780, baptized April 16, at Nicholas Carty's house; sponsors, Anthony Hucki and Catharine Hucki.

Klee, John Adam, of John Hilary Klee and his wife Regina, born April 5, 1780, baptized April 23, in the church; sponsors, John Adam Schmitt and his wife Margaret.

Kuhn, George, of John Kuhn and his wife Catharine, born March 11, 1780, baptized April 30, at Matthias Brück's house at Cedar creek; sponsors, Henry Kuhn and his wife Margaret.

Ruffner, Anna Maria, of Simon Ruffner and his wife Catharine, born October 12, 1780 [an error for perhaps 1779?], baptized April 30, 1780, at her maternal grandmother's house in the Blue mountains; sponsors, Philip Ruffner, for his brother Christian, and the latter's wife M. Odilia.

Grett, Anna Barbara, of Michael Grett and his wife Catharine, born April 23, 1780, baptized May 4, in the church; sponsors, John Gaucker and his wife Anna Barbara.

Reppert, John, of James Reppert and his wife Christina, born April 23, 1780, baptized May 14, in the church; sponsors, John Norbeck and his wife Rosina.

Eckenroth, Peter, of Christopher Eckenroth and his wife Anna Margaret, born April 7, 1780, baptized May 21, at Christian Henrich's house; sponsors, Henry Eckenroth and Elizabeth Eckenroth.

[With the above entry, on page 208 in the original, the baptismal records for this year come to a close, and are followed by the marriage registers, beginning with Father Schneider's, the first of whose is dated December 8, 1741. These have already been published in the second volume of the "Records" of this Society.]

[The baptisms for 1780, as given above, number twenty.]

BAPTISMS FOR THE YEAR 1781.

[On page 295, Father Ritter begins his register of baptisms for the year 1781, as follows:—"Baptizatorum a° 1781 a me Joanne Baptista Soc'tis quondam Jesu Sacerdote et Missionario per Americam Borealem," that is, "A registry of those who have been baptized by me, John Baptist, Priest of the former Society of Jesus and Missionary for North America." They are as follows:]

Huth, Elizabeth, of George Huth and his wife Elizabeth, blacks, born seven months ago, baptized January 14, 1781, at John Michael Sigfried's house in the Oley hills; sponsors, William Strack and his wife.

Huth, Elizabeth, negress, wife of George Huth, negro, twenty four years of age, baptized at the same time and place as above. [No sponsors named.]

Weibel, M. Theresa, of Joseph Weibel and his wife Margaret, born January 20, 1781, baptized January 21, at Christian Henrich's house at *Aspricollem*; sponsors, Philip Henrich and his wife Elizabeth Weibel.

Muthart, James, of Frederick Muthart, non-Catholic, and his wife Magdalen Hartmann, Catholic, born January 5, 1781, baptized January 28, in the priest's room [*in cubiculo meo*], on account of the cold; sponsors, Michael Grett and his wife Catharine Hartmann.

Huth, Benedict, negro, of George Huth and his wife Elizabeth, four years old, baptized February 3, at the "villa" [country seat?] of Mr. John Löschner at Oli; sponsors, Benedict Stalten [*sic*] and his mother Elizabeth Stalt.

MacGuchin, Henry, of John MacGuchin and Anna Maria Schmitt, born December 30, 1781 [*sic*], baptized February [day obliterated], 1781, at Reading in the chapel. [No sponsors named.]

- Fricker, Mary Eva, of Anthony Fricker and his wife Eva Mary, born December 31, 1780, baptized at the same time and place as above ; sponsors, Laurence Leple and his wife Margaret, grandparents [?] of the child.
- Felix, Regina, of Martin Felix and his wife Barbara, born December 31, 1781 [*sic*], baptized at the same time and place as above ; sponsors, Nicholas Felix and his wife Anna Margaret.
- Adams, James, of Simon Adams and his wife Catharine Eck, born February 6, 1781, baptized February 11, in the priest's room, on account of the cold ; sponsors, James Kupser and his wife Catharine Hild.
- Hoffmann, John, of Michael Hoffmann, Catholic, and his wife Catharine Barbara, non-Catholic, born January 28, 1781, baptized at the same time and place as above ; sponsors, John and Margaret Hoffmann, the brother and sister of the child's father.
- Norbeck, Mary Apollonia, of John Norbeck and his wife Rose Repert, born January 1, 1781, baptized at the same time and place as above ; sponsors, Maurice Lorentz, Jr., and his wife Apollonia Reppert.
- Riffel, John, of John Joseph Riffel and his wife Margaret Matthes, born February 5, 1781, baptized at the same time and place as above ; sponsors, John Matthes and Anna M. Molsberger.
- Kauffmann, Anna, of Joseph Kauffmann and his wife Barbara, born November 11, 1781 [*sic*], baptized February 12, at her father's house in the village [*pago*] of Providence ; sponsors, Frederick Brand and his wife Magdalen Kientz.
- Walker, John, of William Walker and his wife Mary Sigfried, born February 17, 1781, baptized February 25, in the priest's room on account of the cold ; sponsors, John Hofmann and M. Elizabeth Struppel.
- Flood, Anna Catharine, of Bernard Flood and his wife Mary, born February 19, 1781, baptized at the same time and place as above ; sponsors, James Weber and his wife Anna Catharine.
- Walker, Daniel, 18 years of age, born in [New] Jersey, of no religion, knows nothing of any former baptism, baptized conditionally February 27, 1781.
- Schönebruck, James, of Caspar Schönebruck and his wife Margaret Meckler, born a short time before, and just as his mother had left the chapel ; baptized March 4, at the house of one Bartholomew Kuhns, at Magunshi ; sponsors, James Spring and Barbara Meckler.
- Ruffner, Elizabeth, of Philip Ruffner and his wife M. Eva, born November 24, 1780, anointed with the holy chrism and the ceremonies sup-

plied on the same day as above, in George Riffel's house ; sponsors, Matt. Brück and his wife.

Tapper, Christian, of John Tapper and his wife Elizabeth Wider, born December 30, 1780, anointed with the holy chrism and ceremonies supplied at the same time and place as above ; sponsors, Christian Tapper and his wife Barbara, grandparents of the child.

Strunck, Philip, of William Strunck, non-Catholic, and his wife Elizabeth Weismiller, Catholic, born [number illegible, it looks like twelve] years ago ; ceremonies supplied February 27, 1781.

Braun, M. Barbara, of Andrew Braun and his wife Regina Gibson, born March 2 [?], 1781, baptized March — [figure obliterated], in the chapel ; sponsors, John Gaucker and his wife M. Barbara Weibel.

Spring, John and Joseph, twins, of James Spring and his wife Catharine Fuss, born February 25, 1781, baptized March 18, at Christian Henrich's house at *Aspricollem* ; the sponsors for John were John Henrich and his wife Catharine Spring, and for Joseph, John Durr and his wife Margaret.

Lafleur, George, of John Lafleur and his wife Catherine Baur, born December 30, 1780, baptized April 1, in the chapel at Reading ; sponsors, James Lambert and his wife Dorothy.

Schluys, Thomas, a married man, twenty-four years of age, baptized April 2, in Michael Sigfried's house in Oley hills, he previously having made his profession of faith.

Keffer, John James, of Matthias Keffer and his wife M. Eva, who died April 15, on Easter Sunday, having given birth to her child on Good Friday, April 13, baptized April 19, in the chapel ; sponsors, William Strunck and his wife Elizabeth Weismiller, sister of the deceased.

[In the register the following record is entered after the baptism of John James Kohl, on September 2 ; here it is placed where it belongs.]

Klee, Nicholas, of Ernest Frederick Klee and his wife Christina, born March 24, 1781, baptized April 15, in the church ; sponsors, Nicholas Hucki and his wife Catharine Demuth.

Langbein, Michael, of Christopher Langbein and his wife Anna Maria, born April 3, 1781, baptized April 22, at Nicholas Carty's house at Haycock ; sponsors, Nicholas Carty and his wife Abertina Kohl.

Butz, Magdalen, of Christian Butz and his wife Catharine Struppel, born April 24, 1781, baptized April 27, in the chapel ; sponsors, John Cobeles and Magdalen Butz.

Käss, Nicholas, of Peter Käss and his wife Margaret, born March 28, 1781, baptized April 29, at Joseph Kuhn's house at Cedar creek ; sponsors, Joseph Kuhn and his wife Elizabeth Tapper.

- Kuhn, Margaret, of Henry Kuhn and his wife Margaret Wider, born April 26, 1781, baptized at the same time and place as above; sponsors, James Käss and Mary Elizabeth Wider.
- Ruffner, Elizabeth, of Christian Ruffner and his wife M. Odilia Kuhn, born December 6, 1780, baptized at the same time and place as above; sponsors, Philip Ruffner and his wife Eva Hönig.
- Burchart, John William, of Martin Burchart and his wife Gertrude Weismiller, born April 5, 1781, baptized May 3, in the chapel; sponsors, William Strunck and his wife Elizabeth Weismiller.
- Sigfried, Michael, of Michael Sigfried and his wife Justina, born May 1, 1781, baptized May 6, at his father's house, in the Oley hills; sponsors, Thomas Thum and Anna M. Fraul.
- Els, Sophia Maria Juliana, of John Els and his wife ——— Welker, born May 3, 1781, baptized May 8, in the chapel; sponsors, Theophilus Welker, the grandfather, and M. Sophia Struppel.
- Jung, John Adam, of ——— and Anna Jung, born eight months ago, baptized May 13, in the chapel; sponsors, John Adam Schmitt and his wife Margaret.
- Grett, James, of Andrew Grett and his wife Elizabeth Henrich, born April 20, 1781, baptized May 20, at Christian Henrich's house, near *Aspricollem*; sponsors, Henry Finck and his wife Magdalen.
- Stahl, Bernard, of Adam Stahl and his wife Eva Mary, born April 7, 1781, baptized at the same time and place as above; sponsors, John Henrich and his wife Barbara.
- Röhr, Matthias, of Matthias Röhr and his wife Catharine Sigfried, born May 27, 1781, baptized June 10, at Reading; sponsors, Joseph Röhr and Barbara Sigfried.
- Everard, Elizabeth, of Philip Everard, soldier in the Third Pennsylvania Regiment, and his wife Margaret Peraut [or Perant], born May 22, 1781, baptized at the same time and place as above; sponsors, Joseph Saintgerard and Elizabeth Settler.
- Altgayer, Catharine, of Sebastian Altgayer and his wife Catharine, born June 10, 1781, baptized June 20, at Reading; sponsors, Joseph Rüttner and his wife Anna Maria, grandparents of the child.
- Felix, Anthony, of Nicholas Felix and his wife Anna Maria Stahl, born July 29, 1781, baptized August 5, at Reading; sponsors, Ant. Fricker and his wife Eva.
- Stantigel, Matthias, of Anthony Stantigel and his wife ———, born three weeks ago, baptized August 12, in the chapel; sponsors, Matthias Weber and his wife Magdalen Bürger.

- Kluzki [Closkey?], M. Magdalen, of Anthony Kluzki [?] and his wife Eva Schnabel, born eight weeks ago, baptized at the same time and place as above ; sponsors, Thomas Thum and ——— Schnabel.
- Fricker, Nicholas, of Joseph Fricker and his wife Catharine Hucki, born June 21, 1781, baptized August 19, at Nicholas Carty's house ; sponsors, Nicholas Hucki and his wife Catharine.
- Keffer, Elizabeth, of Peter Keffer and his wife Barbara Hartmann, born August 18, 1781, baptized August 26 in the chapel ; sponsors, Nicholas Bock and his wife Elizabeth Hartmann.
- Reichart, John, of Stephen Reichart and his wife Mary Gauch or Gerich [?], born August 3, 1781, baptized August 27, in the chapel ; sponsor, Eva Danckel, the grandmother.
- Kohl, John James, of George Bernard Kohl and his wife Catharine Grüsser, born September 2, baptized September 6 [or 16 or 26], at Nicholas Carty's house ; sponsors, John James Kohl and his wife Elizabeth Grüsser.
- Williams, Peter, of Peter Williams and his wife Rebecca Croner, born August 12, 1781, baptized September 8, at Sigfried's, in the Oley hills ; sponsors, Peter Würff and his wife Eva Kuhn.
- Arents, George Adam, of James Arents, and his wife Margaret Schmitt, born September 2, 1781, baptized September 9, in the church ; sponsors, John Adam Schmitt and his wife Margaret Norbeck.
- Kientz, Catharine, of George Kientz and his wife Anna Maria Matthes, born September 2 1781, baptized at the same time and place as above ; sponsors, John Matthes and Catharine Kientz.
- Eck, Daniel, of John Eck and his wife Charlotte Knaus, born July 20, 1781, baptized September 23, in the church ; sponsors, Joseph Eck and his wife Agatha Riffel.
- Ruffner, Margaret, of George Adam Ruffner and his wife Maria, born September 9, 1781, baptized September [day obliterated], at Joseph Kuhn's house, at Cedar creek ; sponsors, Margaret Käss and her husband Peter Käss.
- Rüttner, M. Barbara, of Michael Rüttner and his wife Catharine, born the same day as above [September 9], baptized October 7, 1781, at Reading ; sponsors, Joseph Rüttner and his wife M. Barbara, grandparents of the child.
- Schimpfessel, M. Catharine, of Andrew Schimpfessel and his wife Margaret Becker, born August 18, 1781, baptized at the same time and place as above ; sponsors, Louis Schimpfessel and his wife M. Catharine, grandparents of the child.
- Hild, Frederic, of Joseph Hild and his wife Albertina, born October 3, 1761, baptized October 14, in the church ; sponsors, Fred. Brand and his wife Magdalen Kientz.

Walker, Henry, of Daniel Walker and his wife Gertrude Schmitt, born October 10, 1781, baptized at the same time and place as above; sponsors, Henry Gibson and his wife Catharine Schmitt.

Canada, Anna, wife of Patrick Mac—gan, now living in Georgia in the town of Ringwood, in the county [?] [*Satrapia*] of Hunterdon, born nineteen years ago, baptized October 21, at Nicholas MacCarty's house at Haycock.

Maison, Adam, of Peter Maison and his wife Anna Elizabeth Straüss, born November 21, 1780, baptized at the same time and place as above; sponsors, Adam Machel and Catharine Machel.

Hammerstein, M. Magdalen, of Andrew Hammerstein and his wife Barbara Rösner, born September 18, 1781, baptized at the same time and place as above; sponsors, Joseph Kohl and his wife Margaret Depre.

Helffer, Mary Apollonia, of Christ. Helffer and his wife ———, born about eighteen years ago, baptized October 28, in the church; sponsor, Catharine Butz.

Gabriel, John and Mary Magdalen, twins, of ——— Gabriel and Mary Jung, born October 13, 1781, baptized at the same time and place as above; sponsors, for John, John Gaucker and his wife Barbara Weibel, and for Mary Magdalen, Maurice Lorenz and Eva Wagner, Widow Heitz.

Röhr, John, of Nicholas Röhr and his wife Mary Eysenbeiss [?], born November 10, 1781, baptized December —, at Reading; sponsors, Henry Norbeck and his wife Catharine Röhr.

Meyer, John Frederick, of Caspar Meyer and his wife Catharine Nester, born October 18, baptized December 9, in the priest's room on account of the cold; sponsors, Frederick Nester and Catharine, grandparents of the child.

Henrich, Mary Magdalen, of Peter Henrich and Catharine Wagner, born November 29, 1781, baptized December 16, at Nicholas MacCarty's, near Haycock; sponsors, Christopher Langbein and his wife Anna Maria.

Hartman, Simon, of Michael Hartman and his wife Margaret Hammerstein, born December 17, 1781, baptized December 23, in the priest's room on account of the cold; sponsors, Francis Hartman and his wife Angela.

[For this year there are sixty-six baptisms. In the register, at page 305, Father Ritter has numbered the last entry "69", but by reference to the numbers which he has affixed to the margin, one will note that he has omitted in his count the numbers 32, 33 and 60.]

BAPTISMS FOR THE YEAR 1782.

[The baptisms for the preceding year ended on page 305. The baptismal registries for 1782 begin on page 379, and are as follows, namely:]

- Gibson, M. Barbara, of Henry Gibson and his wife Catharine Schmitt, born January 6, 1782, baptized January 13; sponsors, John Grünewald and his wife Anna Barbara Schmitt.
- Eck [?], Catharine, of Joseph Eck [?] and his wife Agatha Riffel, born December 13, 1781, baptized at the same time and place as above; sponsors, Catharine Eck and Matthias Riffel Jr., ———.
- Bevertz, John and Christian, twins, of Conrad Bevertz and his wife Margaret, born December 14, 1781, baptized January 20, at Christian Henrich's house; sponsors, Matthias Keffer and his wife M. Elizabeth Eckenroth, and Christian Eckenroth and Barbara Lorenz.
- Schmitt, John James, of John Adam Schmitt and his wife Margaret Norbeck, born January 5, 1782, baptized ———; sponsors, Jac. Jacobus [*sic*] Norbeck and his wife Maria.
- Litzinger, Anthony, of Leonard Litzinger and his wife Magdalen Kupser, born February 3, 1782, baptized February 3 [?]; sponsors, John Uhlein and Catharine Kemp.
- Kohl, John George, of Joseph Kohl and his wife Barbara, born January 27, 1782, baptized February 7 [?], at Nicholas Carty's house; sponsors, J. George Hucki and M. Depre.
- MacMalowne, Mary, of Lothi MacMalowne and his wife Elizabeth Hoffman, born January 25, 1782, baptized February 8 [?], at the same place as above; sponsors, Th. Carty and Catharine Carty.
- Keffer, John, of Martin Keffer and his wife Anna M. Adams, born ———, baptized February 24, in the priest's room on account of the cold; sponsors, John Gaucker and his wife Barbara Weible.
- Butz, Anna Sophia Juliana, of William Butz and his wife Magdalen Kuhn, born February 16, 1782, baptized at the same time and place as above; sponsors, Michael Kuhn and Anna Sophia Juliana Strubel [but written Strubl].
- Hartmann, John Peter, of John Hartmann and his wife Susanna Schartle, born December 24, 1781, baptized at the same time and place as above; sponsors, Peter Keffer and his wife Barbara Hartmann.
- Tapper, Anna Maria, of John Tapper and his wife M. Elizabeth Wieder, born February 12, 1782, baptized March 3, at George Riffel's house at Magunshi; sponsors, Andrew Tapper and his wife Mary [or Margaret?].

- Weber, Margaret, of Matthias Weber and his wife Magdalen Büber, born December 28, 1781, baptized at the same time and place as above; sponsors, Christopher Büber and M. Elizabeth Isinger.
- Finck, Benjamin, of Henry Finck and his wife Magdalen Henrich, born November 8, 1781, baptized March —, at Christian Henrich's house at *Asperum Collem*; sponsors, Th. Thum and Magdalen Grett.
- Henrich, John, of John Henrich and his wife Barbara Spring, born February 1, 1782, baptized at the same time and place as above; sponsors, Jacob Spring and his wife Catharine.
- Thum, Mary Eva, of Thomas Thum and Anna Margaret Eckenroth, born February 15, 1782, baptized at the same time and place as above; sponsors, Christian Eckenroth and Magdalen Schlosser.
- Bryan, ———, daughter of ——— Bryan and his wife ———, born seven weeks ago, baptized March 31, in the chapel; sponsors, William Butz and Margaret Stoll.
- Ufer, John, of Frank Ufer and his wife M. Anna Zweyer, born September 13, 1781, baptized April 7, in the chapel at Reading; sponsors, James Lambert and his wife Dorothy.
- Gerschweiler, John Michael, of Philip Gerschweiler and his wife Catharine Schimpfessel, born March 25, 1782, baptized at the same time and place as above; sponsors, Louis Schimpfessel and his wife Catharine, grandparents of the child.
- Zweyer, Daniel, of Anthony Zweyer and his wife Mary Driess, born February 25, 1781, baptized April 8, at Michael Sigfried's house in the Oley hills; sponsors, Adam Zweyer and Barbara Sigfried.
- Wurst [or Wurff], Anna Maria, of Peter Wurst [or Wurff], and his wife Eva Kuhn, born March 18, 1782, baptized at the same time and place as above; sponsors, John Becker and Anna Maria Kuhn.
- Zweyer, Justina Elizabeth, of Stephen Zweyer and his wife Anna Maria Stahl, born March 19, 1782, baptized at the same time and place as above; sponsors, Michael Sigfried and his wife Justina.
- Gaucker, James, of John Gaucker and his wife Barbara Weibel, born March 31, 1782, baptized April 14, in the chapel; sponsors, James Welsch and Maria Eck.
- Grieser, Elizabeth, of Anthony Grieser and his wife Rachel Gordon, born March 29, 1782, baptized April 21, at Haycock; sponsors, George James Kohl and his wife Elizabeth.
- Rösner, Magdalen Eva, of John Rösner and his wife Catharine Ziegenfuss, born April 8, 1782, baptized at the same time and place as above; sponsors, Joseph Langbein and Eva Lorenz.

- Ruhl, M. Anna, of Frederick Ruhl, and his wife Anna Maria Schorb, born April 26, 1782, baptized April —, in the chapel; sponsors, John Els and M. Anna Schorb, grandmother of the child.
- Ruffner, Elizabeth, of Simon Ruffner and his wife Catharine Grist [or Griff], born November 23, 1781, baptized May 5, at Christian Ruffner's house, in the town of Lehigh [spelled "Leheig"]; sponsors, Philip Ruffner and his wife Eva.
- Kuntz, Joseph, of John Kuntz and his wife Elizabeth, born March 27, 1782, baptized May 9, at Joseph Kuhn's house, at Cedar creek; sponsors, Joseph Kuhn and his wife Elizabeth.
- Hartmann, George, of Francis Hartmann and his wife Angela Herb, born April 6, 1782, baptized May 12, in the chapel; sponsors, Mich. Hartmann and his wife Margaret.
- Kupser, Elizabeth Theresa, of James Kupser and his wife Catharine, born May 10, 1782, baptized May 14, in the chapel; sponsors, Michael Krafft and his wife Elizabeth.
- Klee, Anna Elizabeth, posthumous child of Hilary Klee and his wife Regina Cammel, born three weeks ago, i. e., April 28, 1782, baptized May 19, in the chapel, before Mass; sponsors, Nicholas Hucki and his wife Catharine.
- Becker, M. Magdalen, of John Becker and his wife Maria Kuhn, born April 21, 1782, baptized at the same time and place as above; sponsors, William Butz and his wife Mary Magdalen.
- Fischer, Anna Margaret, of Joseph Fischer and his wife Anna Maria Paul, born December 3, 1781, baptized May 26, at Christian Heinrich's house, at *Asperum Collem*; sponsors, Christ. Eckenroth and his wife Anna Margaret.
- Keffer, M. Magdalen, of Matthias Keffer and his wife M. Elizabeth Eckenroth, born May 20, 1782, baptized at the same time and place as above; sponsors, John Adam Eckenroth and Anna Magdalen Bevertz.
- Lorenz, Eva Rose, of Maurice Lorenz and his wife M. Apollonia, born April 20, 1782 [or 1781?], baptized at the same time and place as above; sponsors, John Norbeck and his wife Eva Rose.
- Norbeck, William Peter, of Henry Norbeck and his wife Catharine Röhr, born May 2, 1782, baptized June —, in the chapel, at Reading; sponsors, William Peter Struppel and his wife M. Magdalen.
- Hert, John Frederick, of Frederick Hert and his wife Elizabeth Horn, born April 15, 1782, baptized at the same time and place as above; sponsors, Frederick Haupt and Dorothy Haupt.
- Penington, M. Anna, of Daniel Penington and Apollonia Hönig, born May 27, 1782, baptized June 16, at Nicholas Carty's house; sponsors, Matthias Cremer and Anna Maria Creutzer.

Kemp, James, of John Kemp and his wife Anna, born —, baptized June 23, in the church; sponsors, Peter Keffer and his wife Barbara.

Molsberger, Margaret, of James Molsberger and his wife Catharine Schöner, born May 15, 1782, baptized June 23 in the church; sponsors, Joseph Riffel and his wife Margaret.

Riffel, George James, of George Riffel and his wife Barbara Keffer, born June 2, 1781, baptized July 1, at his father's house, at Macunhi [*sic*]; sponsors, Joseph Lorenz, Jr., and Elizabeth Riffel.

Grett, Catharine, of Michael Grett and his wife Catharine Hartmann, born July 2, 1782, baptized July 15, in the church; sponsors, James Hartmann and Catharine Kemp.

Krafft, Magdalen, of Michael Krafft and his wife Elizabeth, born June 27, 1782, baptized at the same time and place as above; sponsors, Leonard Litzenger and his wife Magdalen.

Hess, George, of George Hess and his wife Anna Maria Baur, born May 20, 1781, baptized July 28, in the chapel, sponsors, Nicholas Grett and Anna M. Molsberger.

Reichart, Michael, of Adam Reichart and his wife, M. Eva[?], born July 6, 1782, baptized August 4, at Reading; sponsors, Robert Kuhn and his wife Eva.

——, Elizabeth, of Louis, a black slave, and his wife Sarah, born one month and — weeks ago, baptized at the same time and place as above; sponsors, Conrad Welsch and his wife Elizabeth.

Grünewald, Elizabeth, of John Grünewald and his wife Barbara, born July 16, 1782, baptized at the same time and place as above; sponsor, Elizabeth Oppolt.

Usden, John, of William Usden and his wife Susanna, born March 11, 1782, baptized August 11, in the church; sponsors, William Walker and his wife Maria.

Brück, Maria, of Matthias Brück and his wife Maria Kuhn, born August 25, 1782 [*sic*], baptized August 15, in the church; sponsors, Matthias Riffel and Maria Käss.

Pycke [perhaps better Pike see baptism, April 19, 1779], John, of Henry Pycke [or Pike?], and his wife Martha Welsch, born February 28, 1782, baptized August 18, at Haycock at Nicholas MacCarty's house. [No sponsors named.]

[Two-thirds of the next leaf in the register, between pages 288–291, have been torn out straight down from top to bottom. On the remaining part are clearly distinguishable on one side fragmentary entries of six baptisms, which are as follows:]

- (1.) ceremonies were supplied over George Wurtzer, son of George, born 1781.
- (2.) on August 25, was baptized in the church a child of George Huth, born about the Feast of ———.
- (3.) on September 1, 1782, baptized a child of Adam ———, born June 19.
- (4.) baptized Anna [Mary?] daughter of ——— Ruffner and M——, born May, 1782.
- (5.) on September 15, 1782, baptized M. Eva, daughter of ——— and M. Eva Kan——; sponsor, Joseph Lorenz.
- (6.) on September 24, baptized son of John ——— and his wife ———, born ——— 22, ———.

[On the opposite side of this fragmentary page are part entries that I am wholly at a loss to explain. What there is can clearly enough be read, namely, proper names with after some of them the letters "p. m.," and under some of them the numerals "1, 2, 3, or 4," sometimes singly and sometimes one under the other.

The names are Mart. Jos. Kuhn, Conr. Welsch, Eliz. Depre, Ant. Grieser, Eliz. Grieser, Ant. Langbein, Georg. Ruppel, Marg. Matthes, [the word] Majus, the widow Schmitt, Ann. M. Keffer, Jun., George Ruppel, Ant. Grüser, Barb. Reynart, John George Hucki, Ant. Hucki, Julii, Nicholas Hucki, Deprè and Grunewald.]

Everling, Anna Catharine, of Henry Everling and his wife Anna Fè, born September 26, 1782, baptized October 7, at the chapel in Reading; sponsor, Stephen Fiderer.

Zweyer, John, of Joseph Zweyer and his wife Catharine Schorck ———, born July 5, 1782, baptized October 8, at Michael Sigfried's house in the Oley hills; sponsors, Joseph Sigfried and M. Anna Ufer.

Reppert, Anna Christina, of Stephen Reppert and his wife Ursula Barbara, born October 8, 1782, baptized October 13, in the chapel; sponsors, John Kemp and his wife Anna Margaret.

Strunck, Margaret, of William Strunck and his wife M. Elizabeth, born August 31, 1782, baptized at the same time and place as above; sponsors, John Joseph Keffer and Margaret Gibson.

Welker, John Theophilus, of John James Welker and his wife Helen Reicharts, born November 8, 1782, baptized November 10, in the church; sponsors, Theophilus Welker, grandfather of the child, and Magdalen Kuhn.

Spring, John Adam, of James Spring and his wife Catharine Füß, born November 12, 1782, baptized November 17, at Christian Henrich's house near *Asperum Collem*; sponsors, Conrad Bevertz and his wife Margaret.

Billich, John Arnold, of John Arnold Billich and his wife Petronilla Dupont, born October 17, 1782, baptized at the same time and place as above ; sponsors, Conrad Spring and Magdalen Bevertz.

Edelblut, John Ferdinand, of James Edelblut and his wife Anna Catharine Strubl [*sic*], born November 22, 1782, baptized November 24, in the church ; sponsors, James Welsch and M. Catharine Strubl.

Fiderer, Stephen, of Stephen Fiderer and his wife Catharine, born November 2, 1782, baptized December 1, at Reading ; sponsors, Sebastian Altgayer and his wife Catharine.

Sigfried, Anthony, of Michael Sigfried and his wife Justina, born November 7, 1782, baptized December 2, at Michael Sigfried's house in the Oley hills ; sponsors, Anthony Zweyer and his wife Maria.

Röhr, Justina Magdalen, of Matthias Röhr and his wife Catharine, born October 30, 1782, baptized at the same time and place as above ; sponsors, Michael Sigfried and his wife Justina. [Some words here worn away.]

Cobele, John James, of John Cobele and his wife Catharine, born December 1, 1782, baptized December 8, in the church ; sponsors, James Welsch and Catharine Butz.

Spahn, Mark William, of Mark William Spahn and his wife Anna Margaret, born October 28, 1782, baptized December 15, at Nicholas Carty's house ; sponsors, Joseph Fricker and his wife Catharine Hucki.

[In the registry for this year the several entries have been correctly numbered in order ; the last one is numbered "69."]

BAPTISMS FOR THE YEAR 1783.

Cobele, Anna Catharine Philippina, of Daniel Cobele and his wife Maria, born December 28, 1782, baptized January 1, in the priest's room on account of the cold ; sponsors, Laurence Gubernator and Catharine Butz.

Muthart, Anna Maria, of Frederick Muthart and his wife Magdalen, born December 17, 1782, baptized January 6, at the same place as above ; sponsors, Michael Grett and his wife Catharine.

Adams, Catharine, of Simon Adams and his wife Catharine, born January 4, 1783, baptized January 17, at the same place as above ; sponsors, Joseph Hild and his wife Catharine.

Borge, Joseph, of Joseph Borge and his wife Anna M. Weibel, born November 19, 1782, baptized January 19, at *Asperum Collem* ; sponsors, Joseph Lorenz and M. Eva Weibel.

Röhr, M. Barbara, of Joseph Röhr and his wife Juliana, born December 30, 1782, baptized January 25, in the priest's room at home ; sponsors, Martin Röhr and M. Sigfried.

Lambert, John, of James Lambert and his wife Dorothy, born October 2, 1782, baptized February 2, at Reading ; sponsors, John Flower and his wife Catharine.

Walker, William Bartholomew, of William Walker and his wife Mary Sigfried, born February 21, 1783, baptized February 23, in the church ; sponsors, Bartholomew Cobeles and Barbara Sigfried.

Walker, William, of Daniel Walker and his wife Gertrude, born February 20, 1783, baptized February 24, in the chapel ; sponsors, Caspar Schmitt and his wife Elizabeth.

[At this point in the register, follow the baptismal records for 1781 ; then, at page 307, the baptisms for 1785, and, on page 319, a list of converts for the years 1781-5, while on page 323 are continued the baptisms for 1783, as follows :]

Braun, Margaret, of Andrew Braun and his wife Rachel Gibson, born March 7, 1783, baptized March 13, in the chapel ; sponsors, Charles Struppel and Margaret Gibson.

Eckenroth, John, of Christopher Eckenroth and his wife Margaret, born November 24, 1782, baptized March 16, at Christian Henrich's house at *Asperum Collem* ; sponsors, Christian Henrich and his wife M. Margaret.

Henrich, Elizabeth, of Philip Henrich and his wife Elizabeth, born February 9, 1783, baptized at the same time and place as above ; sponsors, Andrew Grett, Jr., and his wife Elizabeth.

Flower, Margaret, of Henry Flower and his wife Rose, born December 16 1783 [error for perhaps 1782], baptized at the same time and place as above ; sponsors, John Joseph Gallon and his wife Margaret.

Eckenroth, Anna Catharine, of George Eckenroth and his wife Anna Maria, born February 13, 1784 [*sic*], baptized at the same time and place as above ; sponsors, Christopher Eckenroth and his wife Margaret.

Schmitt, Catharine, of Joseph Schmitt and his wife Catharine, born —, 1782, baptized March 19, in the chapel ; sponsors, Henry Gibson and his wife Catharine.

Kuhn, George Joseph, of Henry Kuhn and his wife Margaret Wider, born March 15, 1783, baptized March 30, at Joseph Kuhn's house near Cedar creek ; sponsors, Joseph Kuhn and his wife Elizabeth Tapper.

- Chaumont, John, of John Chaumont and his wife Anna M., born December 14, 1782, baptized April 6, in the chapel at Reading ; sponsors, Joseph Chaumont and his wife Catharine, grandparents of the child.
- Zweyer, James, of Thomas Zweyer and his wife Maria Schröder, born March 1, 1783, baptized April 7, at John Michael Sigfried's house in the Oley hills ; sponsors, Adam Zweyer and Barbara Sigfried.
- Gordon, Maria, of John Gordon and his wife Sarah, twenty years of age, of no religion, baptized April 27, at Nicholas Carty's house. [No sponsors named.]
- Hönig, John, of Anthony Hönig and his wife Salome, born March 1, 1783, baptized at the same time and place as above ; sponsors, Anthony Grüser and his wife Rachel.
- Ruffner, Christian, of Christian Ruffner and his wife M. Odilia, born March 2, 1783, baptized May 4 [?], at Christian Ruffner's house in the Blue mountains ; sponsors, Peter Käss and his wife.
- Ruffner, George Adam, of George Adam Ruffner and his wife Anna M., born February 7, 1783, baptized at the same time and place as above ; sponsors, George Adam Ruffner, son of Christian, and Anna M. Ruffner, grandmother of the child.
- Kientz, James, of George Kientz and his wife Anna Maria [elsewhere named Magdalen], born April 28, 1783, baptized May 12, in the church ; sponsors, James Matthes and Margaret Hofmann.
- Hammerstein, M. Barbara, of Andrew Hammerstein and his wife Catharine, born April 18, 1783, baptized May 21, at the father's house in Nocanixon [*sic*] ; sponsors, Christopher Langbein and Barbara Grünewald.
- Kuhn Anna Maria, of John Kuhn and his wife Theresa Fricker, born May 18, 1783, baptized May 25, in the church ; sponsors, Anthony Butz and Maria Butz.
- Walton, John Joseph, of George Walton and Anna Rogers, born June 3, 1783, baptized June 13. in the church ; sponsors, Joseph Butz and Catharine Kuhn.
- MacCarty, Margaret, of Nicholas MacCarty and his wife Albertina, born May 24, 1783, baptized June 15, at her father's house near Haycock ; sponsors, Michael Hönig and Margaret MacCarty.
- Kuntz, Christian, of John Kuntz and his wife Catharine Eysenhütt, born April 15, 1783, baptized June 29, at Joseph Kuhn's house near Cedar creek ; sponsors, Christ. Künstler and his wife Anna Elizabeth Schönebruch.
- Hartmann, M. Magdalen, of Michael Hartmann and his wife Margaret Hammerstein, born July 6, 1783, baptized July 27, in the church ; sponsors, James Hartmann and Magdalen Muthart.

- Reppert, Anna Catharine, of Stephen Reppert and his wife Magdalen Keffer, born July 4, 1783, baptized at the same time and place as above ; sponsors, James Keffer and Catharine Kemp.
- Lafleur, Valentine, of John Lafleur and his wife Catharine, born June 11, 1783, baptized August 3, at Reading ; sponsors, Valentine Gruber and his wife Margaret.
- Schimpfessel, Peter, of Andrew Schimpfessel and his wife Margaret, born June 28, 1783, baptized [apparently, at the same time and place as above] ; sponsors, Peter Wurf and his wife Eva.
- Fricker, William, of Anthony Fricker and his wife Eva, born April 9, 1783, baptized [apparently at the same time and place as above] ; sponsors, Peter Struppel and his wife Magdalen.
- Strubel, Maria Anna, of Peter Strubel [perhaps better Struppel] and his wife Magdalen, born April 17, 1783, baptized [apparently with the above] ; sponsors, Anthony Fricker and his wife.
- Lentzinger, Catharine, of James Lentzinger and his wife Salome Wagner, born July 26, 1783, baptized August 7 [or 17], at Nicholas Carty's house ; sponsors, Nicholas Hucki and his wife Catharine.
- Fricker, John, of Joseph Fricker and his wife Catharine Hucki, born August 14, 1783, baptized at the same time and place as above ; sponsors, Nicholas Hucki and Catharine Carty.
- Carty, John, of Nicholas Carty, Jr., and his wife Elizabeth MacLone, born June 18, 1783, baptized at the same time and place as above ; sponsors, John Sweetmann and Catharine Carty.
- Wurtzer, John, of George Wurtzer and his wife M. Eva Brennig, born May 10, 1783, baptized at the same time and place as above ; sponsors, John Carty and Catharine Hönig.
- Eck, M. Margaret, of Joseph Eck and his wife Agatha, born August 8, 1783, baptized August 25, in the chapel ; sponsors, Matthias Riffel and M. Eck.
- Riffel, Barbara, of Melchior Riffel and ———, born July 24, 1783, baptized at the same time and place as above ; sponsors, George Riffel and his wife Barbara.
- Geyger, Catharine Frederica, of Conrad Geyger and his wife Philippina, born July 17, 1782, baptized at the same time and place as above ; sponsors, Christ. Butz and his wife Catharine.
- Kuhn, Joseph, of Joseph Kuhn and his wife Elizabeth Dapper [elsewhere written Tapper], born August 10, 1783, baptized August 31, at his father's house at Cedar creek ; sponsors, Christian Dapper and his wife, grandparents of the child.

- Hofmann, Michael, of Michael Hofmann and his wife —, born September 6, 1783, baptized September 14, in the church; sponsors, George Kientz and his wife.
- Els, John, of John Els and his wife —, born September 11, 1783, baptized at the same time and place as above; sponsors, John Cobele and Helen Welker.
- Burchart, John Joseph, of Martin Burchart and his wife Gertrude, five weeks old, baptized September 28; sponsors, William Strunk and his wife Elizabeth.
- Wurf, Michael, of Peter Wurf and his wife Eva, born September 21, 1783, baptized September 29, in the Oley hills; sponsors, Michael Kuhn and his wife Eva, grandparents of the child.
- Bock, Magdalen, of Nicholas Bock and his wife Elizabeth, born September 24, 1783, baptized October 19, at Nicholas Carty's house at Haycock; sponsors, John Hofmann and Elizabeth Hönig.
- Tapper, Elizabeth, of John Tapper and his wife Elizabeth, born October 12, 1783, baptized October 25, at Joseph Kuhn's house at Cedar creek; sponsors, Joseph Kuhn and his wife Elizabeth Tapper.
- Lorenz, George, of Maurice Lorenz and his wife M. Apollonia Reppert, born October 26, 1783, baptized November 16, at Christian Heinrich's house at *Asperum Collem*; sponsors, Joseph Schlosser and his wife Anna W.
- Keffer, M. Elizabeth, of Matthias Keffer and his wife M. Elizabeth Eckenroth, born October 6, 1783, baptized at the same time and place as above; sponsors, Frederick Lutz and his wife M. Elizabeth.
- Schönebruck, Mary Barbara, of Caspar Schönebruck and his wife Margaret, born October 25, 1783, baptized November 29, at Joseph Kuhn's house near Cedar creek; sponsors, James Käss and M. Barbara Meckler.
- MacMalone, Elizabeth, of Lothi MacMalone and his wife Catharine, born fifteen weeks ago, baptized November 21, at Nicholas Carty's house near Haycock; sponsors, James Kohl and his wife Elizabeth.
- Grüser, Anthony, of Anthony Grüser and his wife Regina, or Rachel, born November 17, 1783, baptized at the same time and place as above; sponsors, George Bernard Kohl and his wife Catharine.
- Keffer, Elizabeth, of Peter Keffer and his wife Barbara, born December 11, 1783, baptized December 24, in the church; sponsors, James Welsch and Elizabeth Kemp.

[The baptisms for this year are fifty-three. In the register Father Ritter has numbered his entries on the margin as usual, the last one, on page 332 being marked "56." This is an error, as he has omitted number 28, and has counted number 35 as 37].

BAPTISMS FOR THE YEAR 1784.

- Eck, Anna Maria, of John Eck, Jr., and his wife Charlotte Kraus, born November 13, 1783, baptized January 11, 1784, in the church ; sponsors, Christian Kraus, non-Catholic, and Anna M. Eck.
- Künstler, Anna Elizabeth and Margaret, twins, of Christopher Künstler and his wife Anna Elizabeth Schönebruck, born January 3, 1784, baptized February 27, at Joseph Kuhn's house at Cedar creek ; sponsors, for Anna, Matthias Riffel and Anna Elizabeth Mechl [perhaps better Mechler], and for Margaret, Caspar Schönebruck and his wife Margaret.
- Bevertz, John, of Conrad Bevertz and his wife Margaret, born March 2, 1784, baptized March 21, at Christian Henrich's house near *Montem Acutum* ; sponsors, James Spring and his wife Catharine.
- Hartman, James, of James Hartman and his wife Catharine Kemp, born February 29, 1784, baptized March 25, in the church ; sponsors, Stephen Reppert and his wife Magdalen.
- Ruhl, Conrad, of Frederick Ruhl and his wife Margaret, born March 3, 1784, baptized at the same time and place as above ; sponsors, Conrad Welsch and his wife.
- Zweyer, Adam, of Anthony Zweyer and his wife, born October 6, 1783, baptized April 2 [or 12], at John Michael Sigfried's house in the Oley hills ; sponsors, Adam Zweyer and Barbara Sigfried.
- Hartmann, Daniel, of Francis Hartmann and his wife Angela, born February 25, 1784, baptized April 4 [or 14], in the church ; sponsors, Keffer and Susan Herb.
- Rösner, Simon, of John Rösner and his wife Catharine, born January 30, 1784, baptized April 18, at Nicholas Carty's house at Haycock ; sponsors, Simon Hönig and Mary Ann Lorenz.
- , Charles, of —— and Catharine Carty, born March 4, 1784, baptized at the same time and place as above ; sponsors, John Carty and Maria Creutzer.
- Hess, George James, of George Hess and his wife Maria, born October 26, 1783, baptized April 25, in the church ; sponsors, George Molsberger and his wife Catharine.
- Strunck, Catharine, of William Strunck and his wife Elizabeth, born March 23, 1784, baptized at the same time and place as above ; sponsors, Fr. Gibson and his wife.
- Käss, Margaret, of Peter Käss and his wife Margaret, born March 6, 1784, baptized May —, at Christian Ruffner's house in the town of

Lehigh [written as usual "Leheig"]; sponsors, Christian Ruffner and his wife M. Odilia.

Grett, Daniel, of Andrew Grett and his wife Elizabeth, born February 16, 1784, baptized May 16, at *Mons Acutus*; sponsors, Philip Henrich and his wife Elizabeth.

Weibel, Margaret, of Joseph Weibel and his wife Margaret, born April 30, 1784, baptized at the same time and place as above; sponsors, Christian Ohrendorf and M. Eva Weibel.

Zweyer, M. Juliana, of Joseph Zweyer and his wife Catharine, born February 14, 1784, baptized May 17, at Michael Sigfried's house in Oley hills; sponsors, Anthony Zweyer, uncle of the child, and Juliana Zweyer, grandmother.

Weber, Mary Barbara, of Matthias Weber and his wife Magdalen, born March [?] 2, 1784, baptized May 20, at Caspar Schönebruck's house, near Cedar creek; sponsors, George Riffel and his wife.

Huth, Catharine, of George Huth and his wife Elizabeth, born December 2, 1784 [error for perhaps 1783], baptized May 30, 1784, in the church; sponsors, Michael Hofman, Sr., and his wife Catharine.

Klitz [?], Mary Catharine, of Anthony Klitz [?] and his wife Maria Schnabel, born June 2, 1784, baptized June 6, in the church; sponsors, Joseph Schnabel and Maria Busch.

Aaf [or perhaps better Auf, as in baptism, June 21, 1772], of Theodoric Aaf and his wife Elizabeth, born April 28, 1782, baptized June 20, at Nicholas Carty's house at Haycock; sponsors, Joseph Kohl and Elizabeth Boch.

Gaucker, —, of John Gaucker and his wife Anna, born June 24, 1784, baptized June 27, 1783 [an error], in the church; sponsors, John Uhlein and Elizabeth Eck.

Reichart [?], Catharine, of Stephen Reichart [?] and his wife Maria Gerich, born May 28 [the only figures of the year that can be made out are 17—], baptized at the same time and place as above; sponsors, William Reichart and Catharine Butz. [In the register the father's name is wholly rubbed out at this place, but seems to be the same as in the baptismal entry for August 27, 1781. An unknown party, in his desire perhaps to keep the loose folios in the old register from perishing, has at some time or other pasted them together and has done it very unskilfully. The paste has been allowed to overrun the manuscript and harden, then the effort to separate the leaves has resulted in wholly obliterating the writing. Moreover the pages have been misplaced as is evident from, first, the improper order of sequence in the baptismal entries and, secondly, from the non-correspondence of the numbers which Father Ritter has carefully and

uniformly put on the margins of the several records. The preceding baptism is on page 336, the following one on page 341.]

Schmitt, Joseph, of Joseph Schmitt and his wife —, born May 2, 1784, baptized July —, at George Ruffner's house at — in Macunshi ; sponsors, Joseph Jung and his wife Eva.

Hartmann, Catharine Frederica, of John Hartmann and his wife — Scharthl, born June 13, 1784, baptized July —, in the church ; sponsors, Christ. Butz and his wife Catharine Strubl.

Keffer, M. Elizabeth, of Louis Keffer and his wife Magdalen, born July 19, 1784, baptized July —, at Christian Henrich's house near *Asperum Collem* ; sponsors, Matt. Keffer and his wife M. Elizabeth.

Bur — [?], Catharine, of Jacob Bur — [?] and his wife M. Eva Weibel, born — 8, baptized at the same time and place as above ; sponsors, Conrad Allwein and his wife Catharine.

Fischer, Anna Maria, of Joseph Fischer and his wife Anna Maria Fischer, born March 5, baptized at the same time and place as above ; sponsors, Andrew Grett and his wife Magdalen.

Kupser, John James, of James Kupser and his wife Catharine Hild, born July 18, 1784, baptized July 25 [?], in the church ; sponsors, Andrew Braun and his wife Rachel, or Regina.

Ruffner, Maria, of George Adam Ruffner and his wife Maria Holstein, born May 16, 1784, baptized August 1, at Chr. Ruffner's house in Linn, near the Blue mountains ; sponsors, Simon Ruffner and Maria Käss.

Riffel, John, of George Riffel and his wife Barbara Keffer, born July 9, 1784, baptized August —, in George Riffel's house ; sponsors, Bernard Riffel [or maybe Keffer], and Mary Keffer.

Schorb, Mary Magdalen, of John Schorb and his wife Elizabeth, born July 18, 1784, baptized August —, in the church ; sponsors Joseph Eck and his wife Agatha.

Kohl, Michael, of George Bernard Kohl and his wife Catharine, born June 23, 1784, baptized August —, in Nicholas Carty's house at Haycock ; sponsors, Michael Hönig and Catharine Carty.

[The following entries are found on pages 337-340 of the original :]

Cremer, Mary Ann, of Matthias Cremer and his wife Mary Schul, born June 24, 178-, baptized at the same time and place as above ; sponsors, William Strack and his wife Anna.

Kuntz, Helen, of John Kuntz and his wife Catharine, born June 21, 1784, baptized August —, at Caspar Schönebruck's house near Cedar creek ; sponsors, John Tapper and his wife Elizabeth.

Brück, Theresa, of Matthias Brück and his wife Mary, born August 24, 1784, baptized at the same time and place as above ; sponsors Matthias Riffel and his wife Christina.

Kohl, Joseph, of Joseph Kohl and his wife Margaret Deprè, born August 31, 1784, baptized September 5, at his father's house near Haycock ; sponsors, James Kohl and his wife Elizabeth Gruser.

Reppert, James, of James Reppert and his wife Christina, born July 2, 1784, baptized September 26, in the church ; sponsors, James Keffer and M. Kemp.

Butz, Charles, of William Butz and his wife Magdalen, born September 29, 1784, baptized October 6, in the church ; [after the date "October 6" follow two abbreviations, that seem to be "ined. 6tae," that I am unable to make out] ; sponsors, Charles Struppel and Elizabeth Kuhn.

Grett, Elizabeth, of Michael Grett and his wife Catharine Hartmann, born September 29, 1784, baptized October 10, in the church ; sponsors, Nicholas Bock and his wife Elizabeth.

Röhr, M. Agatha, of Matthias Röhr and his wife Catharine Sigfried, born October 5, 1784, baptized at the same time and place as above ; sponsors, Charles Struppel and M. Agatha Sigfried.

Power, Anna, of James Power and his wife Rachel, born May 25, 1775, baptized October 17, 1784, at Nicholas Carty's house at Haycock ; sponsors, Nicholas Carty and his wife Albertina.

Power, John, of the same parents, born March 3, 1778 [?] ; sponsors, John Sweetman and Elizabeth Carty.

Power, Catharine, of the same parents, born August 20, 1779 ; sponsors, Catharine Carty and Thomas MacCarty.

Power, Samuel, of the same parents, born October 31, 1782 ; sponsors, Simon Hönig and Mary MacCarty.

[These four children, as above, were baptized at the same time and place.]

Henrich, Anna Maria, of John Henrich and his wife Barbara Spring, born September 30, 1784, baptized November 21, at Christian Henrich's house ; sponsors, Conrad Spring and Catharine Sthaler [*sic*].

Reichart, John Philip, of John Adam Reichart and his wife Eva Thumm, born September 21, 1784, baptized at the same time and place as above ; sponsors, Phil. Henrich and his wife Elizabeth.

Luth, Henry, of Frederick Luth and his wife Elizabeth, born August 20, 1784, baptized at the same time and place as above ; sponsors, Christ. Eckenroth and his wife Anna Margaret.

Arentz, Philip Caspar, of James Arentz and his wife Margaret Schmitt, born December 2, 178-, baptized December 5, in the church ; sponsors, Caspar Schmitt and his wife Elizabeth.

Langbein, Nicholas, of Christopher Langbein and his wife Anna M., born October 19, 1784, baptized December 19, at Nicholas Carty's house ; sponsors, Nicholas Carty and his wife Albertina.

Hönig, Elizabeth, of Anthony Hönig and his wife Sarah, born December 14, 1784, baptized at the same time and place as above ; sponsors, John Carty and Elizabeth Hönig.

Kerenz, Margaret, of John Kerenz and his wife Christina Cole, born November 11, 1784, baptized at the same time and place as above ; sponsors, James MacKuki [*sic*] and Catharine Carty.

[The number of baptisms for the year is given correctly by Father Ritter as fifty-one.]

BAPTISMS FOR THE YEAR 1785.

[The baptisms for this year are in the register at page 307.]

Braun, Henry, of Andrew Braun and his wife Rachel Gibson, born December 26, 1784, baptized January 1, in the church ; sponsors, Henry Gibson and his wife Catharine.

Gruber, Henry, of Valentine Gruber and his wife Margaret, born December 18, 1784, baptized January 9, 1785, at John Michael Sigfried's house in the Oley hills ; sponsors, John Joseph Gallon and his wife Margaret.

Zweyer, Anthony, of Thomas Zweyer and his wife Anna Maria, born October 27, 1784, baptized January 10, at the same place as above ; sponsors, Anthony Zweyer and his wife Anna M.

Kuhn, George James, of Henry Kuhn and his wife Margaret, born December 8, 1784, baptized January 30, at Caspar Schönebruck's house near Cedar creek ; sponsors, George Schmitt and Eva Käss.

Röhr, Frances, of Joseph Röhr and his wife Juliana, born February 4, 1785, baptized February 6, in the priest's room, on account of the cold ; sponsors, Joseph Sigfried and Frances Röhr.

Adams, John James, of Simon Adams and his wife Catharine Eck, born February 2, 1785, baptized February 13, in the priest's room, on account of the cold ; sponsors, James Hönig and Mary Eva Eck.

Kohl, James, of James Kohl and his wife Elizabeth, born February 5, 1785, baptized February 20, at Nicholas Carty's house at Haycock ; sponsors, Anthony Grüser and his wife Rachel.

Riffel, Bernard, of Melchior Riffel and his wife Margaret, born February 13, 1785, baptized March 6, at George Riffel's house at Magunshi ; sponsors, Bernard Riffel and Mary Fries.

Dietrichs, Mary, of John Dietrichs and his wife Elizabeth, born March 7, 1785, baptized March 8, at her father's house ; sponsors, John Kemperling and his wife Mary.

Eckenroth, Elizabeth, of Christian Eckenroth and his wife Anna, born February 25 1785, baptized March 13, at Christian Henrich's house at *Aspricollem* ; sponsors, Joseph Schlosser, grandfather of the child, and Margaret Eckenroth.

Matthes, Catharine, of James Matthes and his wife Elizabeth, born March 7, 1785, baptized March 20, in the priest's room, on account of the cold ; sponsors, George Kientz and his wife Anna Maria.

Korb, Catharine, of Adam Korb and his wife Margaret Luther, born October 28, 1784, baptized March 27, in the church ; sponsors, John Dieterichs [*sic*] and his wife Elizabeth.

Reppert, John James, of Stephen Reppert and his wife Magdalen Keffer, born March 9, 1785, baptized March 28, at the same place as above ; sponsors, James Keffer and Elizabeth Bock.

Krafft, John Samuel, of Michael Krafft and his wife Elizabeth, born March 3, 1785, baptized April 10, in the church ; sponsors, John Uhlein and Elizabeth Kemp.

Walker, Agatha, of William Walker and his wife Mary Sigfried, born April 3, 1785, baptized at the same time and place as above ; sponsors, George Fricker and Agatha Sigfried.

Fricker, Catharine Albertina, of Joseph Fricker and his wife Catharine, born February 24 1785, baptized April 17, at Nicholas Carty's house ; sponsors, Nicholas Carty and his wife Albertina.

Spahn, M. Elizabeth, of William Spahn and his wife Anna Margaret Geyer, born March 24, 1785, baptized at the same time and place as above ; sponsors, George Kohl and his wife Catharine.

Carty, Edward, of Nicholas Carty and his wife Albertina, born April 4, 1785, baptized at the same time and place as above ; sponsors, John Sweetman and Maria Magel [or may be Mogel].

Duf, Catharine, of Cornelius Duf and his wife Maria Fernan, born April 1, 1773, baptized at the same time and place as above ; sponsors, Catharine Carty and Anthony Langbein.

Duf, Samuel, of the same parents.

Duf, Anna, of the same parents.

Duf, Margaret, of the same parents ; sponsors, Nicholas Schmitt and Catharine Fricker.

- Gibson, John, of Henry Gibson and his wife Catharine Schmitt, born April 16, 1785, baptized April 24, in the church ; sponsors, John Kuhn and his wife Theresa Fricker.
- Hert, Christopher, of Frederick Hert and his wife Elizabeth, born April 7, 1785, baptized May 8, at Christian Henrich's house at *Aspricollem*; sponsors, Christopher Flower and his wife Magdalen.
- Schmitt, Johanna, of Nicholas Schmitt, surgeon, and his wife Elizabeth Fischer, born May 8, and being in danger of death was baptized at the same time by the father ; ceremonies supplied May 15, in the church ; sponsors, Laurence Gubernator, our schoolmaster, and his wife Johanna Darham.
- Julein, Margaret, of Joseph Julein and his wife Magdalen, born May 19, 1785, baptized May 22, at the same place as above ; sponsors, James Hönig and Margaret Gibson.
- Cobele, Henry Daniel, of Daniel Cobele and his wife Anna Maria, born May 29, 1785, baptized June 12, at the same place as above ; sponsors, Henry Gibson and his wife Catharine.
- Zweyer, M. Apollonia, of Stephen Zweyer and his wife Anna Maria, born June 3, 1785, baptized June 26, at the same place as above ; sponsors, Peter Eck and Apollonia Matthes.
- Schmitt, John Joseph, of Joseph Schmitt, weaver, and his wife Regina, born June 25, 1785, baptized July 10, at the same place as above ; sponsors, John Gaucker and his wife Anna Maria.
- Hartmann, John, of James Hartmann and his wife Catharine, born July 16, 1785, baptized August 14, at the same place as above ; sponsors, John Kemp and his sister Elizabeth.
- Muthart, M. Barbara, of Frederick Muthart and his wife Magdalen, born July 17, 1785, baptized at the same time and place as above; sponsors, Peter Keffer and his wife Magdalen.
- Tuf [the same apparently as Duf *supra*], Anna, of Cornelius Tuf and his wife Mary Ann, seven years old, baptized August 21, at Nicholas Carty's house ; sponsor, Elizabeth Krämer.
- Tuf, John, of the same parents, ten years old, baptized at the same time and place as Anna ; sponsor, Juliana Kremer.
- Hammerstein, Nicholas, of Andrew Hammerstein and his wife Catharine, born July 28, 1785, baptized with the two Tufs above ; sponsors, Nicholas Carty and his wife Albertina.
- Aaf [perhaps Auf, as in baptism, June 21, 1772], Magdalen, of Theodore [elsewhere Theodoric, see baptism June 20, 1784] Aaf and his wife Elizabeth, born October 22, 1785 [an error for perhaps 1784], baptized along with the above ; sponsors, Leonard Bock and Magdalen Hönig.

- Eck, Anna Maria, of Joseph Eck and his wife Agatha Riffel, born August 14, 1785, baptized September 4, at Joseph Kemp's house ; sponsors, John Uhlein and Elizabeth Eck.
- Els, Elizabeth, of John Els and his wife Elizabeth, born September 2, 1785, baptized September 11, in the church ; sponsors, Bartholomew Cobeles and Elizabeth Kuhn.
- Keffer, Eva Rose, of Matthias Keffer and his wife M. Elizabeth, born August 10, 1785, baptized September 18, at Christian Henrich's house at *Asperum Collem* ; sponsors, Michael Hartmann and his wife Margaret.
- Kemperling, Anthony, of John Kemperling and his wife M. Cecily, born September 25, 1785, baptized September 29, in the chapel ; sponsors, John Uhlein and Catharine Kupser.
- Fricker, Magdalen, of Anthony Fricker and his wife Eva, born July 21, 1785, baptized October 2, at Widow Sigfried's house in the Oley hills ; sponsors, Laurence Lepplè [elsewhere more frequently Leplè] and his wife Margaret.
- Zweyer, M. Margaret, of Anthony Zweyer and his wife Anna M., born September 3, 1785, baptized with the above ; sponsors, Balthasar Zweyer and Margaret Sigfried.
- Kuhn, Judith, of John Kuhn and his wife Theresa, born September 28, 1785, baptized October 9, in the church ; sponsors, George Kientz and his wife Anna Margaret [or Maria].
- Carty, Thomas, of Nicholas Carty and his wife Elizabeth, born August 31, 1785, baptized October 16, in Nicholas Carty's house ; sponsors, Thomas Carty and Margaret McCarty.
- Bock, Mary, of Nicholas Bock and his wife Elizabeth, born September 15, 1785, baptized with the above ; sponsors, Andrew Grett and his wife Catharine Grett.
- Matthes, M. Catharine, of John Matthes and his wife Anna M. Eck, born October 9, 1785, baptized October 23, in the church ; sponsors, Peter Eck and Apollonia Matthes
- La Fleur, Louis Henry, of John La Fleur and his wife Catharine Baur, born October 10, 1785, baptized October 25, in his father's house in the town of Maidencreek ; sponsors, Louis Henry Flower and his wife Rose.
- McDoffee [Duffy?], Daniel, of Daniel McDoffee and his wife Dorothy, born October 17, 1785, baptized October 30, in Nicholas McCarty's house ; sponsors, Daniel ——— and Elizabeth Hönig.
- Keffer, Mary Elizabeth, of Martin Keffer and his wife Anna Maria, born October 17, 1785, baptized November 2, in the church ; sponsors, Peter Keffer and his wife Anna Maria.

Henrich, John, of Philip Henrich and his wife Elizabeth, born October 11, 1785, baptized November 20, at Christian Henrich's house near *Aspricollem*; sponsors, Andrew Grett and his wife Elizabeth.

Spring, John George, of James Spring and his wife Catharine, born November 18, 1785, baptized with the above; sponsors, John Henrich and his wife Barbara.

Kientz, John George, of George Kientz and his wife Anna Maria, born November 13, 1785, baptized November 27, in the church; sponsors, John Kuhn and his wife Theresa.

Hofman [more frequently Hoffmann], James, of Michael Hofman and his wife Christina, born November 6, 1785, baptized December 8, in the church; sponsors, James Matthes and his wife Elizabeth.

Strunck, John, of William Strunck, and his wife M. Elizabeth, born October 22, 1785, baptized December 11, in the church; sponsors, John Kemp and Margaret Gibson.

[Fifty-three baptisms are entered in the register for this year. Father Ritter counts only fifty-two, but has omitted the one at the bottom of page 312.]

[The sum total of the baptisms for the years 1765-1785 is nine hundred and twenty three.]

CONVERSIONS.

1781-1785.

[In the register the page is headed "*Conversi.*"]

Hamilton, John, and his wife Frances, Irish, and formerly members of the Church of England, make public profession of faith, in the chapel, January 6, 1781.

Walker, Daniel, eighteen years of age, makes public profession of faith, in the chapel, February 17, 1781, and is afterwards baptized conditionally, since neither he nor his brother William remembers having been baptized.

Schlings [or may be Schluys], Thomas, a married man, twenty-four years old, makes public profession of faith, in Michael Sigfried's house, at Oley, April 12, 1781, and is afterwards baptized.

Schuhmacher, Catharine, betrothed to Joseph Schmitt, makes public profession of faith, in the chapel, April 14, 1781.

Klee, Christina, wife of Ernest Klee, makes profession of faith, in the church, April 15, 1781.

Schul, M., wife of Matthias Cremer, makes profession of faith, at Edward Carty's house, April [or June] 15, 1781.

Gordon, Rachel, wife of Anthony Grüsser, makes profession of faith, at the same place, August 19, 1782.

Stoll, Edward, laborer [*mercenarius*], and a married man [a word or two is here illegible, but seems to read, "rather an elderly man," *i. e.* "*prope senex*"], having renounced the Lutheran heresy, makes public profession of faith, in the church, December 22, 1782.

Strubel, or Struppel, Charles, unmarried, makes public profession of faith, January —, 1783.

Lusl [or maybe Lasl], Elizabeth, twenty years old, betrothed to John Schorb, to whom she is married the same day, makes public profession of faith, February 24, 1783.

Strunck, William, a Lutheran, father of several children, makes public profession of faith, March 16, 1783, the ceremonies of baptism being afterwards supplied. [This entry is signed "*Ego Jo'es B'p'ta Ritter.*"]

Hönig, Salome, wife of Anthony Hönig, born of church of England parents, makes public profession of faith, in Nicholas Carty's house at Haycock, April 27, 1783.

Schlauer, Cecily, makes public profession of faith, February 6, 1784.

Uhlein, Margaret, wife of Joseph Uhlein, makes public profession of faith, January 17, [1785?].

Reichert, John, makes public profession of faith, in the church July 25, 1785.

[Many conversions will be found recorded in the baptismal register, where Father Ritter entered them. Above under the specific heading "Conversions" there are mentioned only sixteen.]

MARRIAGES.

1765—1779; 1784—1785.

Litzinger—Kupser: October 8, 1765, in the church, Leonard Litzinger to Magdalen Kupser, both single; witnesses, James Kuhn and James Kupser. [The entry of this marriage is signed "J. B. DeRitter," and is in the same hand as the entry ahead, for June 18, 1765, published at page 332 of Volume II. of the "Records."]

Hartman—Altendorff: October 29, 1765, in our church, Francis Hartman to Mary Eva Altendorff, the second marriage for both, resi-

dents of Rich valley hills ; witnesses, John Eck and Henry Norbeck [signed "J. B. De Ritter"].

Lentzinger—Kohl : January 6, 1766, in the church at Gosschenhoppen, James Lentzinger to Mary Salome Kohl, Widow Fricker ; witnesses, Joseph Kohl, John Adam Schmidt, Albertina Kohl and Elizabeth Adams.

Gutlan [?]-Flower : February 12, in the church at Gosschehoppen, John Joseph John [*sic*] Gutlan [?] to Margaret Flower, widow; four months previous had been married civilly by a justice of the peace.

Roth—Cremer : April 14, 1766, at Sigfrieds at Oley, Michael Roth to Anna Maria Cremer (Krebler), single, residents of the same place [Oley hills] ; witnesses, John Ehrman, John Baur, Jacob Kuhn and Henry Gibson.

Bock—Hartmann : May 12, 1766, in the church at Gosschehoppen, Nicholas Bock, widower and farmer, at Haycock, to Elizabeth Hartmann, single, daughter of Michael ; witnesses, Joseph Lorenz, Jacob Kuhn, Magdalen Hartmann and Barbara Kuhn.

Lambin, or Langbein—Wanner : May 19, 1766, at the same place, Christopher Lambin, or Langbein, widower, to Mary Ann Wanner, single ; witnesses, John Adam Schmidt, Michael Kraft, Anna Maria Riffel and Eva Kuhn.

Lorenz—Gibson : June 30, in the chapel, or church, at Gosschenhoppen, Joseph Lorenz, carpenter, to Maria Gibson, single; witnesses, Jacob Kuhn, Henry Gibson, Barbara Kuhn and Mary Barbara Fischer.

Keffer—Weismiller : September 7, Matthias Keffer to Eva Margaret Weismiller, both single ; witnesses, Theobald Miller, Louis Keffer, Elizabeth Miller and Eva Keffer.

Gibson—Schmitt : September 22, Henry Gibson, blacksmith, to Catharine Schmitt, both single ; witnesses, Theobald Miller, John Adam Schmitt, Margaret Schmitt and Magdalen Bevertz.

Miller—Wenig : October 14, Theobald Miller, carpenter, to Catharine Wenig, both single ; witnesses, Jacob Krupser [*sic*], Jacob Kuhn and Barbara Kuhn.

Kuhn—Eckenroth: January 18, 1767, at *Monte Acuto*, John Kuhn to Catharine Eckenroth, both single ; witnesses, Christian Henrich, Adam Stahl, Magdalen Bibers [Bevertz] and Elizabeth Eckenroth.

[Father Ritter here observes, in a note, that all marriages are celebrated in the chapel [*Sacello*], unless otherwise noted, and that the preceding marriage at *Monte Acuto* was performed at Christian Henrich's house.]

Krafft—Adams: April 28, 1767, Michael Krafft to Elizabeth Adams, both Catholics and single ; witnesses, Simon Adam [*sic*] and Catharine Litzinger.

Löchler—Kuhn: June 9, in our church, John Löchler, of Philadelphia, to Barbara Kuhn, both single ; witnesses, Henry Löchler, Jodocus Riffel, Eva Löchner and Eva Kuhn.

Tapper—Riffel: September 8, 1767, at Cedar creek, Andrew Tapper, of Sacone [*sic*, maybe Saucon], to Mary Riffel, of Makunshi, both single ; witnesses, Jacob Kuhn, Jodocus Riffel, Eva Kuhn and Magdalen Tapper.

Henrich—Beverts: September 20, at Magunshi, Christian Henrich to Magdalen Beverts, both single and residents of Allemängel ; witnesses, Adam Stahler and Maria Henrich.

Jütz—Grübler: November 9, 1767, at Sigfried's, in the Oley hills, Anthony Jütz, widower, to Anna Grübler, single ; witnesses John Adam Schmitt, John George Wants, Margaret Norbeck and Catharine Hild.

Schmitt—Nordbeck [perhaps better Norbeck]: January 12, 1768, in the church, John Adam Schmitt, twenty years of age, to Margaret Nordbeck, about seventeen years old ; witnesses, Philip Schmitt, James Norbeck, Margaret Schmitt and Mary Norbeck.

Kuhn—Tapper : May 3, Jacob Kuhn to Magdalen Tapper, both single ; witnesses, Jacob Kupser, John Jodocus Riffel, Eva Kuhn and Elizabeth Tapper.

Stahler—Henrich : May 15, at Ph. Schmitt's house at Weissenberg *alias* Macungi, John Adam Stahler to Eva Mary Henrich, both single : witnesses, Phil Schmitt, Jr., Phil. Henrich, Margaret Schmitt and Margaret Henrich.

[On the same page (222) of the register at the top is recorded that Stahler on April 30, 1768, in the church, made public profession of faith and confirmed it by oath. Then follow the signatures of "Johan Adam Stahler," "Marten Matis" and "Antonia Gutz."]

Walter—Kuhn: September 13, 1768, in the church, by Rev. James Frambachs, Nicholas Walter to Mary Eva Kuhn, both single ; witnesses, the groom's father, the bride's mother and step-father, etc.

Gruss—Nester: September 20, 1768, in the church, Jacob Gruss, widower, to Catharine Nester, single and fifteen years of age ; witnesses, Andrew Nester, James Matthes [or Maerten], Margaret Matthes [or Maerten].

Kupser—Hild: October 11, 1768, in the church, Jacob Kupser to Catharine Hild, both single ; witnesses, Simon Kupser, Peter Wantz and Margaret Matthes.

- Spring—Fuss: May 1, 1769, at Christian Henrich's house at *Monte Acuto*, James Spring to Catharine Fuss, both single; witnesses, John Adam Fuss, John George Spring and Margaret Schmitt.
- Miller—Egg: November 6, 1769, by Rev. Luke Geisler, Martin Miller to Anna Egg, both single; witnesses, James Norbeck and Catharine Egg.
- Miller—Rupert: at the same time, John Miller to Apollonia Rupert, non-Catholic, the second marriage for both; witnesses, John Grett and Anthony Grüser, with their wives.
- Kamperling— ———: November 30, John Kamperling, shoemaker, to Anna Maria ——— [it seems from the term "*conjugum*" after their names, that they had been previously married to one another]; witnesses, John Walter, Frederick ———, Margaret Matthes and Christina Weiler.
- Gaucker—Weibel: February 27, 1770, John Gaucker to Mary Barbara Weibel, both single; witnesses, John Walter and Elizabeth Weibel.
- Arents—Schmitt: April 22, 1770, in the church, Jacob Arents to Margaret Schmitt, both single; witnesses, Jodocus Riffel, Margaret Matthes, Gertrude Schmitt, etc.
- Zweyer—Becker: April 23, at George Sigfried's house, John Zweyer to Eva Becker, both single; witnesses, all that were present.
- Kuntz—Eysenhutt: October 9 in the church, John Kuntz to Catharine Eysenhutt, both single; witnesses, Philip Ritter and Mary Elizabeth Mensch.
- Schuhmann— ———: December 30, 1770, in the father's house, Andrew Schuhmann to his cousin, in the third degree touching on the second; witnesses, the father, mother and whole family, together with some Catholics.
- [Father Ritter observes that the above parties had previously been married civilly by a Protestant minister, and that he (Fr. Ritter) dispensed them from this said impediment in virtue of faculties accorded to him by his Reverend Father Superior, to use only in regard to those, who were converts to the faith, and that the bride in the above marriage was yet non-Catholic.]
- Ruffner—Griffin: January 8, 1771, Simon Ruffner to Catharine Griffin, both single; witnesses, George Adam Ruffner, Simon Kupser, Margaret Kuhn and Maria Ermann.
- Mayer—Kohl: April 22, at Nicholas Hucki's house near Easton, Simon Mayer to Elizabeth Kohl, both single; witnesses, all that were present.
- Owings—Kuhn: May 14, 1771, Robert Owings of Conywaga [*sic*, may be Conewago] to Margaret Kuhn of this place [*qu. Goshenhopen?*],

both single; witnesses, Joseph Riffel, John Kuhn, Margaret Matthes and Anna Maria Schöner.

Langhammer—Rittner : June 9, at Reading, George Langhammer to M. Barbara Rittner, both single ; witnesses, all that were present.

Danckel—Gerich : July 25, 1771, in the church, Jacob Danckel to Eva Gerich, the second marriage for both ; witnesses Jacob Kuhn, Joseph Hild and their wives.

Weissenburger—Carlin : October 15, 1771, the usual banns having been published for this marriage as well as the one that follows, Christian Weissenburger, single, to Anna Carlin, widow and non-Catholic ; witnesses, Jacob Weissenburger and the bride's sister.

Gantz—Miller : at the same time, John Gantz to Catharine Miller, non-Catholic, both single ; witnesses, Balthaser and Jacob Gantz and Margaret Walter.

Kohl—Grusser : November 20, at Carty's house, George Bernard Kohl to Catharine Grusser, both single ; witnesses, the groom's brothers and some others [the text has it, "*et non tot quin plures*"].

Schönebruck—Meckler : April 27, 1772, in the chapel, Caspar Schönebruck to Anna Margaret Meckler, both single ; witnesses, Elizabeth Schmitt and three other heretics [*Heterodoxi*].

Litzinger—Schmitt : April 28, in the chapel, Henry Litzinger to Anna Maria Schmitt, both single ; witnesses, Simon Adams and Francis Hartmann.

Riffel—Matthes : February 16, 1773, John Joseph Riffel to Margaret [a middle name here illegible] Matthes, both single ; witnesses, George Jacob Riffel, James Matthes, Catharine Hartmann and — Reppert.

Schimpfessel—Becker : April 19, 1773, at Gossenhoppen, Andrew Schimpfessel to Margaret Becker, both single ; witnesses, Thomas Thum, Matthias Kuhn, Anna Maria Fraul and Catharine Sigfried.

Baur—Schmitt : May 3, 1773, Francis Baur to Elizabeth Schmitt, both single ; witnesses, John Adam Both and Maria Ermann.

Heitz—Wagner : May 6, 1773, Michael Heitz to Eva Wagner, for both the second marriage ; witnesses, Fr. Uhlein, Patrick Griffith, Mar. Griffith and Ursula Uhlein.

Riffel—Henrich : May 16, 1773, at Christian Henrich's house, at *Asperum Collem*, George Jacob Riffel to Elizabeth Henrich.

Henrich—Weibel : at the same time and place, Philip Henrich to Elizabeth Weibel.

Allwein—Weibel : at the same time and place, Conrad Allwein to Catharine Weibel.

[Father Ritter observes that all the parties to the above three marriages were single, and that the witnesses to the contracts were the brothers and sisters of both the grooms and the brides.]

Lafleur—Baur: August 17, 1773, in the chapel, John Lafleur to Catharine Baur, both single; witnesses, all that were present.

Felix—Stahl: August 22, 1773, at the same place, Nicholas Felix, widower, to Anna Maria Stahl, single, both of Reading; witnesses, all that were present.

Spring—Keffer: September 19, 1773, at *Asperum Collem*, George Spring to Barbara Keffer, both single; witnesses, Louis Keffer, John Heinrich, Ann M. Keffer and M. Barbara Spring.

Fühler—Christ: October 17, 1773, at Haycock, Ulric Fühler to Barbara Christ, for both the second marriage; witnesses, Anthony Grüser and many others.

Brücks—Kuhn: November 7, 1773, at John Joseph Riffel's house, at Magungi, Matthias Brücks to Mary Kuhn, both single, witnesses, John, Henry and Mary Kuhn and Anna Wider.

Brand—Ulrich: November 14, 1773, at Reading, at Mass, Peter Brand to Catharine Ulrich, both single; witnesses, all that were present at the ceremony.

Kohl—Grüser: November 24, during Mass, at John Eck's house in Rich valley, Jacob Kohl to Elizabeth Grüser.

Norbeck—Hornecker: at the same time and place, James Norbeck to Mary Hornecker.

Hornecker—Norbeck: at the same time and place, John Hornecker to Mary Norbeck.

[None of these couples had previously been married; the witnesses were all that were present at Mass.]

Felur [or Felue]—Jund: January 9, 1774, John Felur [or Felue] to Anna Maria Jund, both single; witnesses, the groom's brother and the others that were present at Mass.

Ruffner—Hönig: January 11, 1774, in the mission chapel [*Sacello Missionis*], Philip Ruffner, widower, to Eva Hönig, single; witnesses, Anthony Hönig and Maria Ermann.

Brand—Kientz: February 8, 1774, in the mission chapel, Frederick Brand to Magdalen Kientz, both single and residents of Rockhill, Bucks county; witnesses, Adam Schäffer, Adam Nagel, Catharine Egg and Albertina Kientz.

Schindler—Weissenburger: February 13, 1774, in the chapel, at Reading, Henry Schindler to M. Catharine Weissenburger, both single; witnesses, the bride's brothers and sisters.

Gerschweiler—Schimpfessl: April [the numeral indistinct], 1774, in the chapel at Reading, during Mass, Philip Gerschweiler to Catharine Schimpfessl, both single.

Gantz—Miller: at the same time and place, Balthasar Gantz to Salome Miller, non-Catholic, both single; witnesses to both marriages, the brothers and sisters of the several parties besides all that were present at Mass.

Schmitt—Meyer: May 12, 1774, during Mass, in the church, Anthony Schmitt, widower, to Catharine Meyer, widow; witness, Peter Keffer.

Kohl—Deprè: May 23, 1774, in the church, during Mass, Joseph Kohl to Margaret Deprè, both single; witnesses, all that were present.

Kemperling—Uhlein: June 28, 1774, in the church, during Mass, John Kemperling, widower, to Mary Cecily Uhlein, single; witnesses, all that were present.

Dorst—Holler: July 10, 1774, in the Reading chapel, during Mass, Frederick Dorst, widower, and non-Catholic, to Catharine Holler, widow and Catholic; witnesses, all that were at Mass.

[In a note Father Ritter adds that the groom tricked him with a forged license [syngrapho] bearing his employer's name, and that he [Ritter] was sentenced by the court [*rerum capitalium Praefecto*] to pay a fine of fifty pounds, which, however, was remitted on his showing the deceit practised, and, in a subsequent note, he relates that in the month of January, 1775, Dorst was found in the public square, at Reading, with his neck broken.]

Finck—Braun: August 21, 1774, John Michael Finck, widower, to Agnes Braun, single. [John William Pütz gives a bond of indemnity, Father Ritter observes, for the groom, who had been in his employ, but was now for two years freed from his service.]

Grett—Hartmann: November 15, 1774, in the church, Michael Grett to Catharine Hartmann, both single; witnesses, Francis Hartmann, Andrew Grett, Jr., Anna M. Grett and — Keffer.

Hammerstein—Rösner: February 20, 1775, at Edward Carty's house, at Haycock, Andrew Hammerstein to Anna Barbara Rösner, both single; witnesses, Anthony Hönig, etc.

Kuhn—Fricker: April 25, 1775, in the chapel, John Kuhn to Theresa Fricker, both single; witnesses, Henry Kuhn and Catharine Erman.

Haffner—Stahl: at the same time and place, Frederick Haffner to Barbara Stahl, both single; witnesses, George Kientz, George — and M. Ermann. [Signed] Jo'es Bapt'a Ritter.

Braun—Gibson: May 9, 1775, in the chapel, Andrew Braun to Regina Gibson, both single. [Witnesses not named.]

Weber—Zerfass: June 5, 1775, Matthias Weber to Catharine Zerfass, both single; witnesses, Henry Stättler, Henry Rösch and Catharine Hailmann.

Deprè—Hucki: October 16, 1775, during Mass, in the house of the bride's father, James Deprè to Elizabeth Hucki, both single; witnesses, Anthony Hucki, Anthony Grüser, Catharine Hucki and Christina Deprè.

Rösner—Ziegefuss: November 5, 1775, in the chapel, John Rösner to Catharine Ziegefuss, non-Catholic, both single; witnesses, the bride's two brothers and Catharine and Margaret Eck.

Weibel—Henrich: November 20, 1775, at Christian Henrich's house at *Asperum Collem*, John Weibel to Margaret Henrich, both single; witnesses, John Egg, John Weibel, Magdalen Henrich and Eva Weibel.

Lepke—Becker: November 27, 1775, Laurence Lepke to Margaret Becker, the second marriage for both; witnesses, Michael Kuhn and wife and Andrew Schimpfessel.

Hartman—Herb: December 28, 1775, Francis Hartman to Angela Herb, both single, with the condition that they do not celebrate their marriage solemnly [*"ne solemnes nuptias celebrent"*]; witnesses, the brothers and sisters of the contracting parties.

Kuhn—Wider: January 16, 1776, Henry Kuhn to Margaret Wider, both single; witnesses, Jacob Kuhn, ——— Wider and Elizabeth Wider, brothers and sister of the two parties, respectively.

Grett—Seiffert: January 30, 1776, John Grett to Elizabeth Seiffert, both single; witnesses, the brothers and sisters of both parties.

Adams—Eck [Egg]: February 13, 1776, Simon Adams to Catharine Eck [Egg], both single; witnesses, Joseph Hild, Matthias Seiffert, Mary Egg and Anna Maria Adams.

Drexel—Ermann: at the same time and place, Anthony Drexel to Catharine Ermann, both single; witnesses, all that were present.

Norbeck—Reppert: April 16, 1776, John Norbeck to Rose Reppert, both single; witnesses, Henry and Catharine Norbeck.

Lentzinger—Wagner: June 16, 1776, at Edward Carty's house at Haycock, Jacob Lentzinger, widower, to Salome Wagner, single; witnesses, all that were at Mass.

Butz—Kuhn: August 13, 1776, William Butz, widower, to Magdalen Kuhn, single. [No witnesses named.]

- Bradley—Grün [Green?]: November 1, 1776, William Bradley to Magdalen Grün [perhaps better Green], both single; witnesses, Anthony Gräser, and Nicholas Carty with their wives.
- Henrich—Spring: January 19, 1777 John Henrich to M. Barbara Spring; witnesses, Henry and Adam Finck and Magdalen Henrich.
- Weber—Büger: April 27, Matthias Weber, widower, to Magdalen Büger, single, of Macungi; witnesses, Matthias Riffel, Nicholas Röhr, Agatha Riffel and Catharine Röhr.
- Zweyer—Dries: May 6, 1777 Anthony Zweyer to ——— Maria Dries, both single, of the Oley hills; witnesses, Balthasar Zweyer and Catharine Sigfried.
- Reichart—Thumm: September 9, 1777, John Adam Reichart to Mary Eva Thumm, both single, residents of near Missill [?] creek [in the text written "*Missilem Torrentem*"]; witnesses, Th. Thum, George Wantz, M. Thum and Catharine Sigfried.
- Struppel—Norbeck: October 30, 1777, during Mass; Peter Struppel to Magdalen Norbeck, both single; witnesses, Henry Norbeck, Catharine Bütz and M. Elizabeth Struppel.
- Grett—Henrich: November 17, 1777, during Mass at Christian Henrich's house at *Asperum Collem*, Andrew Grett, single, to Elizabeth Henrich, Widow Riffel. [No witnesses named.]
- Hild—Kientz: November 25, 1777, in the chapel, solemnly, Joseph Hild to Albertina Kientz, both single; witnesses George Kientz, George Wantz, Catharine Kientz and Anna M. Fraul.
- Felix—Haffner: May 24, 1778, during Mass, Martin Felix, single, to Elizabeth Haffner, widow. [No witnesses named.]
- Finck—Henrich: June 7, 1778, during Mass, Henry Finck to Magdalen Henrich, both single. [No witnesses named. Before the word "single" i. e. *Coelibum*, in the text, Fr. Ritter has the abbreviated term "*Conj.*" i. e. married, which I am at a loss to understand.]
- Eck—Schäffer: June 16, 1778, during Mass, in the chapel, John Eck, twice a widower, to Dorathy Schäffer, non-Catholic and single; witnesses, all that were at Mass.
- Walker—Sigfried: June 30, 1778, in the chapel, William Walker, widower, to Mary Sigfried, single; witnesses, all that were present.
- [Father Ritter subjoins that this Walker who had formerly belonged to the Church of Eng'and, or rather was of no belief, made this same day public profession of the Catholic faith.]
- Altgayer—Rüttner: July 2, 1778, at Mass, in John Michael Sigfried's house among the Oley hills, Sebastian Altgayer to Catharine Rüttner, both single; witnesses, all that were at Mass.

Hucki—Demuth : August 16, 1778, in Edward Carty's house, near Haycock, in full accordance with the rites of the Church, Nicholas Hucki, widower, to Catharine Demuth, widow. [Witnesses not named.]

Riffel—Spring : November 8, 1778 at Matt. Brück's house near Cedar creek, George Riffel to Barbara Spring, widow, born Keffer. [No witnesses named.]

Fowler—MacAlister : April 5, 1779, in the chapel, Edward Fowler to Elizabeth MacAlister, widow ; witnesses, Francis Uhlein, John [Michat?] and Andrew Deprè.

Zweyer—Scharg : April 11, 1779, during Mass, in Michael Sigfried's house, Joseph Zweyer to Catharine Scharg, both single ; witnesses, all that were at Mass.

Norbeck—Röhr : April 22, 1779, at Mass in the chapel, Henry Norbeck to Catharine Röhr, both single.

Walter—Drollinger : also, at the same time and place, James Walter to Catharine Drollinger, both single ; witnesses, the entire congregation.

[Father Ritter observes that Catharine Drollinger not being Catholic, previous to her marriage, made public profession of faith.]

Eckenroth—Weibel : April 27, 1779, Christopher Eckenroth to Anna Margaret Weibel, widow, born Henrich ; witnesses, all that were present.

Röhr—Sigfried : May 3, 1779, in the church, Matthias Röhr to Catharine Sigfried, both single ; witnesses, Nicholas Röhr, two sons of the Widow Zweyer, Catharine Butz and Barbara Sigfried.

Röhr—Schorb : May 4, 1779, in the church, Martin Röhr, widower, to Anna Maria Schorb, single ; witnesses, all that were present at Mass.

[With this entry at the bottom of page 248 in the register closes the list of marriages down to 1784.

After the marriages copied above follows, on page 249, the list of deaths and burials, three of them in Father Theodore Schneider's handwriting ; these have already been published in the "Records ;" see Vol. II., page 332 ; the remaining ones are in Father Ritter's handwriting.

On page 343 the record of marriages is continued as follows :

Eckenroth—Schlosser : April [date obliterated], 1784, according to the rites of the church, Christian Eckenroth to Catharine Anna Schlosser, both single.

Flower—Schlosser : at the same time and place, Christopher Flower to Magdalen Schlosser, both single ; witnesses, the brothers of the groom.

Gubernator—Derham : May 2, 1784, John Laurence Gubernator, our schoolmaster [*Ludimagistrinostri*], to Johanna Derham, widow ; witnesses, all that were present.

Schmitt—Kemmel : June 16, 1784, Joseph Schmitt, single, to Regina Kemmel, Widow Klee ; witness, John Gaucker.

Wagner—Creutzer : July 11, 1784, at Mass, Ferdinand Wagner, our schoolmaster at Haycock, to Anna M. Creutzer, widow, born Grandjean ; witnesses, all that were present at Mass.

Riffel—Weibel : August 3, 1784, Matthias Riffel to Eva Weibel, both single ; witnesses, Bernard Riffel, Bernard [Fries?] and M. Elizabeth ——— [last name too much blurred to be read. The same is to be said in regard to the date and the grooms' names in the three following entries].

Eckenroth [?] — Schimpfessl : ———, at Mass, ——— Eckenroth [?] to Elizabeth Schimpfessl.

Mild — [?] — Schorb : August 2, at Mass, Charles Mild — [?], widower, to Anna Schorb, widow ; witnesses, all that were present at Mass.

Rüttner [?] — Martin [?] : September —, 1784, Joseph Rüttner [?], widower, to Eva Martin [?], widow.

Seiffert—Grett : November 2 [?], 1784, at Christian Henrich's house near *Asperum Collem*, Philip Seiffert to Barbara Grett, both single.

Zweyer—Sigfried : January 10, 1785, during Mass in Michael Sigfried's house in the Oley hills, Adam Zweyer to Barbara Sigfried, both single ; witnesses, all that were present at Mass.

Matthes—Eck : January 11, 1785, during Mass, in the church, John Matthes to Anna Maria Eck, both single ; witnesses, George Fricker, John Tren [or Treu] and the two sisters of the bride.

Schmitt—Fischer : March 19, 1785, in the priest's room, Nicholas Schmitt, surgeon, to Elizabeth Fischer, for both the second marriage.

Chevin—Thum : May 3, 1785, in the church, Peter Chevin to Catharine Thum, both single ; witnesses, Peter Thum, Joseph L'èveillé, Maria Thum and Rose Thum.

Hartman—Eckenroth : May 8, 1785, before Mass, in Matthias Keffer's house at Allemängel, Michael Hartman, widower, to Margaret Eckenroth, Widow Beverts ; witnesses, Matthias Keffer, Henry Eckenroth and Margaret Eckenroth, the mother of the [bride?].

[The last two words of this entry present some doubt. As they now stand they read "*Matre spon*"; the final syllable of *spon* being wholly rubbed out, I am unable to determine whether they should read the mother of the bride "*sponsæ*" or of the groom "*sponsi*."]]

Bauman—Grett : May 24, 1785, in the church, John Bauman, non-Catholic, to Magdalen Grett, both single. The groom promised to allow his wife and their children free practice of their religion; witnesses, Peter Bauman, Laurence Gubernator, our schoolmaster, and Nicholas Schmitt, our surgeon.

Käss—Meckler : May 29, 1785, in Caspar Schönebruck's house, Jacob Käss to Mary Barbara Meckler, both single; witnesses, Simon Ruffner, Peter Käss, Mary Ruffner and Mary Käss.

Uhlein—Eck : June —, 1785, during Mass, Francis Uhlein to Catharine Eck, both single; witnesses, the brothers and sisters of the parties.

Schnabel—Bussch : June 28, 1785, Joseph Schnabel, Catholic, to Anna Maria Bussch, non-Catholic; witnesses, Th. Thum and Michael Schnabel.

Shepperd—Keffer : June [maybe better July] 11, 1785, during Mass, in the church, James Shepherd to Elizabeth Keffer, both single; witnesses, Edward Gainer, Elizabeth Stoll and Maria Butz.

Reintzel—Nester : November 15, after the three banns, in the church, Conrad Reintzel, widower and farmer [*coloni*] of Pine township, Berks county, to Catharine Nester, widow of this town of Herford; witnesses, Jacob Gruss, William Strunck, Michael Hartmann and Joseph Schmitt, weaver, who all bound themselves under their seal and signature that no attempt would be made to break this marriage. [This entry the last in the book is dated "15, Nov. 1785," and signed "J. B. Ritter, Miss.", that is to say, "John Baptist Ritter, Missionary."]

[The number of marriages is one hundred and thirty.]

DEATHS AND BURIALS.

1765—1785.

Hartman, Mary, wife of Francis Hartman, farmer [*coloni*], in Rich valley, fell from a rock, broke her arm and died of dysentery, was buried August 28, 1765, in the church graveyard, at Gosshenopen.

Eck, Magdalen, daughter of John Eck, farmer in Rich valley, had been aiding Mary Hartman [above named] during her illness and, having contracted the same ailment during her labor of charity, died of the same; buried September 12, 1765, in the graveyard, used by Lutherans, near her father's house.

Both, John Leonard, lawful son of John Both, farmer of Magunshi, less than two years old; buried [September] 23, in the graveyard at Gosschenhopen.

Chaumont, Anna Maria, born Flicker, wife of Joseph Chaumont, a Savoyard, died November 10, 1765, seven days after child birth, her infant dying at birth or rather perishing [*occisus*] through unskilful handling; buried November 11, in the Catholic graveyard at Reading.

Lorenz, ———, infant son of Jacob Lorenz, had scarcely been born when it was baptized and died; buried December —, 1765, in the graveyard at Couissahopen [Goshenhoppen].

Bergmans, Christopher, died January 6, 1766, in Linen [better Linn] township in the Blue mountains; buried January 8, in the same graveyard [as above] alongside the choir.

Baur, N——, son, six years old, of Leonard Baur, workman at Mebris furnace; buried April 24, in the same graveyard [as above].

Matthys, Joseph, son of Martin Matthys, ten years old, died June 12, in the mountains; buried June 13, in the graveyard at Gosschenhopen.

Wenig, Anna, wife of George Wenig, a poor laborer on my farm [*praedii mei*], was ill of dropsy for some months and died June 15, 1766; buried June 17, in the same graveyard [as above].

Baur, ———, daughter of Leonard Baur, workman, at Mebris furnace.

Bisschop, Simon, son of Peter Bisschop, tailor, at Allenstown.

[No date, or other particulars, is given with the above two entries.]

Carty, Catharine, wife of Edward Carty, over seventy years of age, died October 16, 1766, of old age and a contagious fever; buried October 19, on her husband's farm at Haycock.

Becker, George, weaver, died two days ago of dysentery; buried September 13 [this date however, has been crossed over with the pen and underneath it another date, September 1, also crossed over], on his own farm in the Olivet [Oley] mountains.

Wenig, George, a poor laborer on my farm, died of old age, after having received in his full senses all the sacraments of Holy Roman Church, and having had a short agony; buried November 15, in the church graveyard [*coemeterio templi*] alongside his wife Anna, deceased during the past summer.

Geyer, Conrad, died April 19, 1767, after having received in due season all the aids of the dying; had been for many years ill of dropsy and finally died of apoplexy; buried April 21, in the church graveyard.

- Strohm [?], Anna Maria, widow, died yesterday morning [the month is blurred, it looks like October], of old age and a long illness, after having received in due season all the sacraments of Holy Roman Church ; buried October [?] 7, in the church graveyard.
- Hild, —, infant daughter, a few days old, of Joseph Hild and his wife, buried December —, 1768, in the church graveyard. [This entry of a death at the close of the year 1768 is followed in the text by entries of several deaths that occurred in the beginning of the same year.]
- Zip, Mary Eva, wife of George Zip, seventy-five years of age, and of married life fifty ; this truly pious old woman had long prayed God and besought Him to take her from life before her husband, and to end her life by a short illness ; she died before her husband, and was ailing barely three days ; buried, February 2, in the church graveyard.
- Zipp, George, survivor of his wife by only eleven days ; he, too, had prayed God not to keep him long separated from his wife ; buried, February 13, 1768, alongside her grave.
- Geri, Philip, workman, died March 27, 1768, of consumption ; he was beloved by all for his uprightness ; he left a widow and several small children ; buried, March 28, in the graveyard.
- Hartman, Francis, died yesterday, in the school-room, of dropsy ; buried, June 3, 1768 alongside his wife in the church graveyard.
- Ziegler, Catharine, wife of Melchior Ziegler, non-Catholic, mother of six children, all dead, died July 18, 1768, about eight o'clock in the morning ; buried July 21, in the church graveyard.
- Keffer, —, son, six months old, of Peter Keffer and his wife Barbara ; buried, September, 13, 1768, in the church graveyard.
- Rittner, Regina, lawful daughter of Joseph and Barbara Rittner, died September 7, 1768, of small pox [*variolis*], aged three years ; buried, September 9, in the church graveyard.
- Hartman, Michael, carpenter, had been ill for a long while and finally died November 20, 1768, of dropsy ; buried November 22 in the graveyard near the church.
- Stiffert Anna Maria an aged widow long ailing, and twice within the last few months refreshed with the sacraments of holy Roman Church, died yesterday July 24, 1769 unexpectedly and suddenly, at a neighbor's house, where she had gone in good health ; buried July 25, in the church graveyard.
- Baur, John Jacob, aged four years, son of Leonard Baur, died of dysentery ; buried September 8, 1769, in the public [*communi*] graveyard near Mayburri [perhaps better Maybury] furnace.

Kupser, ———, infant son, one hour old, of Jacob Kupser and his wife Catharine, was baptized before death; buried September 25, 1769, in the church graveyard.

Zweyer, George, a resident of the Oley hills [*Montium Oliveti*], died December 30, 1769, of old age and asthma; buried January 1, 1770, in the church graveyard.

Schmitt, Michael, lawful son, two months old, of Philip Schmitt; buried February 2, 1770, in the church graveyard.

Burchard, ———, the little son of Martin Burchard; buried February 26, 1771, in the graveyard.

Bisschoff, Peter, fifty-six years of age, died March 15, 1771, of pleurisy; buried March 18 in the graveyard, near John Bergmann's grave.

Kemperling, Anna Maria, wife of John Kemperling, died suddenly, August 27, 1771; buried August 28, in the graveyard.

Matthes, ———, infant son of Martin Matthes, died last night, without having been baptized; buried September 6, 1771, without ceremonies.

Schmitt, Mary Dorothy, daughter, three years old, of John Adam Schmitt and his wife Margaret, died February 8, 1771; buried February 10 in the graveyard.

[No deaths are recorded for the year 1772.]

Keffer, Catharine, daughter, six months old, of Peter Keffer and his wife Barbara; buried March 27, 1773.

Jung, Catharine, wife of Ferdinand Jung, died of dropsy, after having been fortified with all the sacraments, on the 7th inst.; buried, August 8, in the church graveyard.

Kuhn, Margaret, widow, died November 22, 1773, of hysteria, at Cedar creek, after having been fortified with all the sacraments of holy Roman Church; buried November 24, in the church graveyard.

Gaucker, Anna Maria, infant daughter, eleven months old, of John Gaucker and his wife Barbara Weibel, died of convulsions; buried December 10, 1773 [place not named].

Schmitt, Rose, wife of Anthony Schmitt, not quite sixty years of age, died yesterday [December 23, 1773], of dropsy; buried December 24 in the chapel [*sacelli*] graveyard.

Linch [perhaps better Lynch], John, unmarried, over twenty years of age, had not been brought up a Catholic. Two months before death, he, of his own accord, came to the priest and said that he desired to embrace the true faith, in the meantime having been stricken with the smallpox he signified his wish for a priest and his desire for the faith. On perceiving that he had suddenly gone out of his mind I did all I could for him—I baptized him, absolved him and

anointed him. He had always lived most uprightly. He died March 16, 1774, and was buried March 18, in the chapel graveyard.

Gibson, Francis, an old man, suffered from pain in the bowels—of his own accord desired to be fortified in due season with all the sacraments of holy Roman Church; buried March 27, 1774, in the very spot in the chapel graveyard where he stood while attending the funeral of John Linch.

Litzinger, Magdalen, widow, over seventy years of age, for six years had been afflicted with various ailments and lastly with asthma—yesterday [April 4, 1774], while all were rising for the day, she was found dead, though apparently resting in a most peaceful slumber; she had frequently been refreshed with all the sacraments of holy Roman Church; she died of dropsy, and was buried April 5, in the same graveyard as above.

Burchart, Cornelius, a youth, fifteen years of age; for one year had been ailing of a lung disease; had received the sacraments not so very long ago; was stricken down suddenly with apoplexy; did not receive the holy oils; died the day before yesterday; buried April 14, 1774, in the chapel graveyard.

Freundenberger, Conrad, a rather old man, had been ailing from a slow and lingering wasting away [*tube*]; received in due season all the aid of the dying; died October 18, 1774; buried October 20, in the graveyard. [This entry is signed "J. B. Ritter."]

Grünewald, Anna Maria, lawful daughter of John Grünewald, died October 31, 1774; was baptized the day before; born September 23; buried November 1, in the church graveyard.

[At the head of the page that follows, marked in the register as page 263, is the record of the death "in the Lord," on February 14, 1751, of John Kuhn, carpenter, with whom Rev. Theodore Schneider, the founder of the Goshenhoppen missions, was wont to lodge. The writing is in Father Ritter's hand.]

Heitz, Michael, died November 30, of old age and a short illness; buried December 1, 1774, in our graveyard here [*coemeterio nostro hic*].

Eck, Magdalen, wife of John Eck, died March 6, 1775, in child birth; was the mother of eight children, of whom she left six living; an excellent woman—a loving-hearted wife; esteemed by all for her truly Christian traits; buried March 8, in the public graveyard at Rich valley, a short distance from her husband's farm.

[In the list of baptisms is recorded the birth of Veronica Eck, on March 6, 1775, and her baptism on March 8. The little daughter, in giving birth to whom, Magdalen Eck died, was born on the day of her mother's death, and baptized on the day of her mother's burial.]

- Noel, Ignatius, ninety years of age, a native of Lorraine, resident of Pennsylvania for more than thirty years, had once been rich, but died in poverty, where his drunken son-in-law had brought him ; died March 23, 1775 ; buried March 25, in the church graveyard.
- Riffel, George Jacob, more than twenty years of age ; married two years ago ; a certain Daniel Stärr taking him, so he said, for a deer, shot him dead ; may this victim be the last in these most fateful times ! Buried May 23, 1775.
- Schmitt, Philip, the father by his two marriages, of a large number of children, all living ; died yesterday [July 17], after having been fortified in due season with all the sacraments of holy Roman Church ; buried July 18, 1775 in the chapel graveyard.
- Riffel Augustine, the six year old son of Matthias Riffel, and brother of George Jacob Riffel, who was slain [by Daniel Stärr] ; had been ill for several months ; buried October 2, 1775, in the chapel graveyard.
- Hofman Magdalen, daughter of Michael Hofman, seven years old, died January 29, 1776 ; buried, January 31, in the chapel graveyard.
- Buchart, Martin, son of Martin Buchart, four years old, died yesterday, [September 5, 1776] ; buried September 6, in the chapel graveyard.
- Baur, Leonard, carter [*auriga*], at Spring forge iron mines ; buried December 12, 1776, in the graveyard.
- Schmitt, Catharine, wife of Anthony Schmitt, formerly widow of Caspar Meyer, a Catholic, who died without the sacraments which he had always neglected ; she imitated his life but not his death, for of her own accord she begged the sacraments with great piety and received them ; died yesterday [December 30, 1776] ; buried December 31, in the chapel graveyard.
- Norbeck, Catharine, a maiden about seventeen years old, had received in due season all the sacraments of holy Roman Church ; buried January 8, 1777, in the chapel graveyard.
- Schmitt, Frederick, an old widower, in Allentown, died February 8, after a short illness ; buried February 10, in the graveyard.
- Schmitt, Anthony, an old man, died February 14, 1777 ; buried February 16, in the graveyard, while I was away.
- Uhlein, Valentine, about twenty years of age, died February 21, 1777, of disease ; buried February 23, in the same graveyard.
- Weibel, Valentine, the truly Christian parent of a numerous offspring, died, February 28, 1777 ; buried March 2, in the same graveyard.
- Jung, Ferdinand, widower, rather aged, died on the same day and of the same disease ; buried at the same time and in the same place,

with the above Weibel. [Father Ritter, whose words (*eadem die et morbo*) I translate, has failed to state of what disease Weibel died.]

Kientz, Matthias, died April 6, 1777; buried April 8, in the chapel graveyard.

Hofmann, Catharine, fifteen years of age and in my service [*ancilla mea*] for eight days, died August 15, 1777, of dysentery; buried August 17, in the chapel graveyard. [This entry is signed "J. B. Ritter, S. J."]

Butz, William Peter, an infant, three months old; buried October 6, 1777, in the chapel graveyard.

Röhr, —, infant son of Martin Röhr, was what is known as "a seven months' child," died six hours after birth, baptized by its father; buried December 24, 1777.

Röhr, Anna M., mother of the foregoing infant, and wife of Martin Röhr, died yesterday [December 27, 1777], of dysentery, during childbirth, leaving eleven children to her surviving husband, and nearly all under age [*impueribus*]; buried, December 28, in the same graveyard.

Walker, Susanna, wife of William Walker, blacksmith, baptized by me, March 3, 1778, died yesterday [March 4], of smallpox; she was twenty years of age, had been brought up a Presbyterian, had eagerly desired baptism and received it; buried March 5, in the chapel graveyard. [This entry is signed "J. B. Ritter, S. J."]

Röhr, John, lawful son of Martin Röhr, three years old, died three days ago of smallpox; buried March 13, 1778, in the chapel graveyard. [This entry is signed the same as the preceding.]

Butz, Laurence, son of William Butz, born November 21, 1778, died, February 6, 1779; buried, February 8, 1779, in the chapel graveyard.

[Then follows a part merely of an entry, that reads:] "I buried an infant child of Martin Burchard."

Norbeck, Henry, infant son, four months old, of James Norbeck, died of contagious cough [*tussi contagiosa?* maybe croup,]; buried August 19, 1779.

Welker, Mary Barbara, wife of Peter Welker, brought some months ago from Jersey to the iron works [*officina ferraria*] of Mr. Butz, died April 7, 1780, of dropsy; buried April 8.

Grünewald, John, an infant, a few months old; buried September 8, 1780, in the graveyard.

Keffer, Mary, an infant, a few days old; buried September 10, [1780].

Walter, James, an old man, hammerer [*malleator*] in Mayburri [perhaps better Maybury] iron mines, died yesterday [October 24, 1780], of dysentery ; buried October 25, in the chapel graveyard.

Weber, John James, an infant, one month old, died of a cough [*tussi*, croup?] ; buried January 25, 1781, in the chapel graveyard.

Brück, Joseph, infant son of Matthias Brück ; buried February 2, 1781, at the same place.

Schmitt, James, infant son of John Adam Schmitt ; buried February 5, 1781, at the same place.

Adams, Anna Maria, widow, formerly Kupser, an excellent old woman after the apostolic model ; buried March 5, 1781, in the chapel graveyard.

Röhr, Martin, shoemaker [*sutor*], had been twice married, died April 2, 1781, after being fortified in due season with all the aids of the dying ; buried April 4, in the chapel graveyard.

Matthes, Nicholas, a most worthy old man, eighty years of age, full of days ; had seen his daughters' children unto the third generation ; died May 25, 1781 ; buried May 27, in the chapel graveyard.

Adams, ———, an infant son, one year old, of Simon Adams ; buried March 4, 1782, in the chapel graveyard.

Sigfried, George, a most worthy old man, aged eighty-two years, died March 21, 1782, in the Oley hills [*Collibus Olivetanis*] ; buried March 23, at the same place.

Matthes, Margaret, relict of Nicholas Matthes, deceased, in the preceding year ; had received all the sacraments of holy Roman Church ; buried March 29, 1782.

Braun, Magdalen, the little daughter, one year old, of Andrew Braun ; buried March 30, 1782.

Klee, Hilary, hammerer at Mayburri [perhaps better Maybury] forge [*officina*], died yesterday [April 9, 1782], of a quick epidemic ; had been married only a few years ; was barely thirty years of age ; left a widow with a child two years old, and also a child born after his death ; had received the sacraments, while in good health on last Easter day, March 31 ; buried April 10, in the chapel graveyard.

[In the baptismal register is the record of the baptism of John Adam Klee, son of John Hilary Klee, and his wife Regina, born April 5, 1780, baptized April 23, and of Anna Elizabeth, posthumous child of Hilary Klee and his wife Regina Cammel, born April 28, 1782, and baptized May 19. By reference to the birthday of Anna Elizabeth, who was the posthumous child of Hilary Klee, it seems that Father Ritter did not make any note of the father's death until at least nineteen days after it occurred.]

Welsch, Juliana, daughter of Conrad Welsch, hammerer at the above named forge, fourteen years of age, died within two days, of the same epidemic ; was anointed ; had received the Easter sacraments on Palm Sunday ; buried April 5, 1782, in the chapel graveyard.

Welsch, Elizabeth, died of the same epidemic, though had been ill of consumption ; buried April 21, alongside her sister, in the same graveyard.

Nester, Frederick, an old man, seventy-three years of age, died April 21, 1782 ; buried April 23, at the same place.

Butz, Magdalen, infant daughter, one year old, of Mr. Christian Butz and his wife [Catharine Struppel], died of smallpox ; buried September 5, 1782, in the chapel graveyard.

Edelblut, Anna Catharine, daughter of NN. Edelblut, non-Catholic, hammerer in Christian Butz's iron works [*officina ferraria*], died September 15, of smallpox ; buried September 17, in the chapel graveyard.

Strunck, Barbara, daughter of William Strunck, two years old, died yesterday [October 11, 1782], of smallpox ; buried October 12, in the chapel graveyard.

Burchart, William, lawful son of Martin Burchart, born April 5, died of small pox ; buried November 14, 1782, in the chapel graveyard.

Norbeck, ———, infant child of John Norbeck ; buried February —, 1783.

Noel, Catharine, twice widowed, wife first of NN. Kraft, then of Ignatius Noel, seventy-five years of age ; buried March 22, 1783.

Dunkel, Jacob, over eighty years of age ; buried March 28, 1783, in the chapel graveyard.

Walker, ———, a little daughter, two years old, of Daniel Walker ; buried April —, [1783].

Braun, John, son of Andrew Braun, six years old ; buried May 3, 1783.

Marx, Thomas, an old man, died July 15, 1783, after a short illness, after having received in due season all the sacraments of the Church ; buried July 17, in the chapel graveyard.

Keffer, Elizabeth, daughter of Peter Keffer, two years old ; buried October —.

Kuhn, Eva, wife of Peter Wurf, about twenty-five years of age, died December 1, 1783, after having received in due season the Holy Viaticum ; buried December 3, in our graveyard here.

Mild, Catharine, wife of Charles Mild, died May 2, 1784, of ulcerated thighs, after having been fortified in due season with all the sacraments of holy Roman Church ; buried May 4, in the same place.

Keffer, ———, an infant child, seven months old, of Peter Keffer, buried June 7, 1784.

Hartman, Margaret, wife of Michael Hartman, born Hammerstein, died of dysentery, contracted in child-birth seven months ago ; buried August 30, 1784, in the same place.

Isinger, Margaret, a widow, sixty-six years of age, died September 10, 1784, in Magunshi ; buried September 11, in the same place, [that is, "in our graveyard here"].

Heitz, Eva, widow, by her second marriage, of Michael Heitz, formerly Wagner, died December 23, 1784 ; buried December 25, in the graveyard.

Sigfried, John Michael, fifty-seven years of age, died in the Oli [Oley] hills, leaving a widow, the mother of his fifteen children, ten still being alive ; buried Feb. 2, 1785, in the same place.

Butz, Charles, son of William Butz, four months old ; buried February 16, 1785, in the same place.

Dietrichs, Maria, infant child, two days old, of John Dietrichs ; buried March 9, 1785, in the same place.

Litzinger, Anna Maria, born Schmitt, died May 16, [1785] ; buried May 18, in the graveyard.

Reppert, Stephen, an old man, died November 3, 1785 ; buried November 4, in the graveyard.

[With this entry, on page 276, closes apparently the list of deaths and burials, all having been recorded in Father Ritter's hand-writing.

On the page that follows, namely, page 277, the same Father Ritter has left a memorandum of something or other that I am unable to interpret. It begins with a line at the top of the page, as follows, "29 June, near Cedar creek [*prope torrentem cedron*] 1767" ; this is followed by a list of names, written one under the other, namely, "Anna M. Holstein, Henry Luther, Geor. [ge] Ad. [am] Ruffner, Sim. [on] Ruffner, Anna M. Luther, Barbara Hornberger," and leaving a space for a line or two in blank, it ends with "Phl. [query Philip?] Miller and brother," [here follows what looks like a "2 sacro," 19 July, 1768."]

[The number of deaths and burials is one hundred and twelve.]

Paschal Confessions and Communion, and Confirmations at Loretto, Cambria Co., Pa., 1810-13.

In a little memorandum book, kept by Prince Demetrius A. Gallitzen, and now in the possession of the Sisters of Mercy, St. Xavier's, Latrobe, Pa., there are entered, in the Prince's handwriting, the names of persons who received the Paschal Communion during the year 1810 in his district, and made their Paschal confession during the years 1811 and 1813. In the same little book and in the same handwriting are also recorded the names of persons confirmed by Bishop Egan at Loretto in 1811. No names are recorded for the year 1812, but it may be that the leaves upon which they were written have been removed from the book. The extracts were kindly made for the Society by Sister Antonia, of St. Xavier's.

COMMITTEE ON PUBLICATION.

PASCHAL COMMUNIONS FOR 1810.

Martha Binder.	Catharine McConnel, wife.
Elizabeth Cassidy, wife.	Anna Clara Loshett.
Ann Diamond, single.	Mary Gallagher, single.
Charity Delozier, single.	Mary Luther, single.
Ann Glass, wife of James [Jac.]	Catharine Blatt, wife.
Alice Bradley, single.	Mary Cristy, wife.
Ann Digges, single.	Eleanor McGuire, wife.
Anastatia Delozier, single.	Sarah Cooper, wife.
Mary Bradley, single.	Mary Ann Will, wife.
Mary Diamond.	Agnes Byrne, wife.
Margaret McKeever [?], single.	Ann Warthon, single.
Elizabeth Kehler, single.	Ann Warthon, widow.
Abigail Yost, single.	Theresa Scanland, wife.
Margaret Yost, single.	Barbara Weakland, wife.
Rachel Maguire, widow.	Mary Ann Bender, single.
Christina Kuhn.	Mary Long, wife.
Prudentia Burke, widow.	Eleanor Jourdan, wife.

- Sarah Musselman.
 — Curran, wife of John.
 Elizabeth Little, single.
 Rachel White, single.
 Honora Burgoon, single.
 Catharine Warthon, single.
 Mary McConnel, single.
 Susan McConnel, single.
 Agnes Levy, single.
 Mary Gallagher, wife.
 Christina Marshall, widow.
 Apollonia McGeehan, wife.
 Mary Burgoon, wife.
 Bridget Fagan, wife.
 Catharine Kuhns, wife.
 Mary Mullen, wife.
 Honora Durbin, single.
 Sarah Crist, wife.
 Catharine Kuhns, single.
 Eva Adams, wife.
 Catharine O'Harra, wife.
 Anna Mary Little, wife.
 Elizabeth Adams, wife.
 Charity Lilly, wife.
 Ann Mary Elizabeth Bender, wife.
 Bridget Haley, wife.
 Susan Storm, wife.
 Elizabeth Kehler, wife.
 Sarah Weakland, wife.
 Catharine Blatt, single.
 Mary Will, single.
 Ann Glass, wife of George.
 Eleanor Burke, single.
 Catharine Connelly, single.
 Catharine Gorman, single.
 Elizabeth Holder, wife.
 Ann, Delozier, wife.
 Mary Stewart, single.
 Esther McGough, single.
 Mary [Maybe Car or Daw]son, single.
 Ann Connelly, single.
 Elizabeth. Castelo, wife.
 Sarah McGough, wife.
 Mary Plunkett, single.
 Johanna Melone, single.
 Mary McGra, single.
 Margaret McConnel, single.
- Mary Burke, single.
 Mary Warthon, single.
 Margaret McGuire, wife of L.
 Monica Delozier, single.
 Ann Conway, wife.
 Ann Welsh, single.
 Ann Glass, single.
 Catharine Burgoon, wife.
 Sarah McConnel, single.
 Elizabeth McKinzie, wife.
 — McKinzie, wife.
 — McKevan, single.
 — Skelly, wife.
 Elizabeth Inloss, wife.
 Margaret Cantwell, single.
 Theresa Durbin, single.
 Catharine Karney, wife.
 Theresa Wharton, single.
 Milburga McGuire, single.
 Mary Ann Little, single.
 Mary Blatt, single.
 Rachel Will, wife.
 Ann McGeehan, widow.
 Providentia Delozier, wife.
 Belinda Delozier, single.
 Charity McGuire, wife.
 Sarah Byrne, wife.
 Elizabeth Delozier, single.
 Mary Durbin, wife.
 Sarah Litzinger, wife.
 Mary McCalley, wife.
 Sarah Kimman, wife.
 Mary Horn, single.
 Margaret Jourdan, single.
 Mary Skelly, wife.
 Susan Glass, wife.
 Mary Bradley, wife.
 Catharine Brawley, wife.
 Apollonia Plunket, single.
 Mary Murray, wife.
 Temperence Burgoon, single.
 Mary Chevey [?], single.
 Bridget Comuskey [?], wife.
 Ann McCoy, wife.
 Mary McConnell, wife.
 Margaret Diamond, single.
 Margaret McConnel, wife.

Elizabeth Becker, wife.	Eugene Sullivan.
Rebecca Morgan, single.	Charles Bradley, S.
Rose Sullivan, wife.	Joshua Parish.
Eleanor Braddock, wife.	George Baxter.
Elizabeth Jingling, wife.	Joseph Donnecker.
Sarah Barnicle, wife.	Michael Will.
Susan McMullen, wife.	Joseph Blatt, S.
Elizabeth Logan, wife.	John Byrne.
Mary Durbin, single.	James [Jacobus] McGeehan.
Bernard Little.	Henry Loshett [?].
Joseph Lilly.	Francis Cristy.
William O'Keaffe.	Richard McGuire.
Michael Brown, S.	Joseph Gallagher, S.
Nicholas Braddock.	Luke McGuire.
Andrew Gerstenweiler.	Samuel McMullen.
James [Jacobus] Gallagher.	Engelbert Wolters.
John Kuhns.	Francis Cassidy, S.
John Little, S.	Emericus Bender.
Archibald Cristy.	Daniel McConnell.
Dudley Digges, S.	Robert Burgoon.
John Lilly, S.	Daniel Diamond, Sr.
Emmanuel Bircke.	John Inloos.
John Burgoon, S.	Henry Maginn [Maguire ?], S.
John Blatt, Sr.	Nicholas Burke.
Patrick Conway [?].	Patrick Plunkett.
John Crist.	Luke Maguire, S.
Samuel Will, S.	Louis Weissang.
Lawrence McMullen, S.	Jeremiah Hurley, S.
Peter Kehler.	Robert Muller [?], S.
Michael Will.	John McCalley.
Daniel Delozier, Sr.	Henry Kimman.
William Gorman, S.	Michael Skelly, Sr.
Joachim Storm.	John Curren.
William McGra, S.	Conrad Buche [?], S.
James Castelo.	George Glass, Sr.
John Welsh, Jr., S.	John O'Dwyer.
James [Jacobus] Glass, Jr.	Thomas Lilly, S.
John Dickterhoff.	Henry McGra, S.
John McIntosh, S.	Daniel McConnel.
James [Jacobus] Conelly, S.	John McConnel, Sr.
John McGonigle.	James [Jacobus] Yost.
James [Jacobus] Cantwell, S.	John Sturm [?], Sr.
Arthur Diarmott, S.	John Sturm [?], Jr.
Jonathan McAteer, S.	Peter McGuire.
Christopher Noel, S.	Michael McGuire, S.
Richard Dowlan.	

PASCHAL CONFESSIONS, 1811.

Martha Binder.	Abigail Yost.
Mary Hurley.	Ann Digges.
Providentia Delozier.	Elizabeth Cooper.
Rose Sullivan.	Johanna a negress [Joanna Nigra]
Susan Glass.	(Casper).
Mary Ann Will.	Honora Burgoon.
Catherine Marshall.	Ella [Ela] McMullən.
Mary Baker.	Mary McMullen.
Sarah Cooper.	Catharine Connelly.
Mary Gallagher.	Ann Connelly.
Apollonia McGeehan.	Ann Ryan.
Sarah Byrne.	Catherine Marks.
Mary Connor.	Elizabeth Delozier.
Ann Curren.	Eleanor Burke.
Ann Glass.	Mary McIntosh.
Susan Troxall.	Charity Delozier.
Elizabeth Becher [?].	Belinda Delozier.
Elizabeth Bender.	Mary Rhodes.
Susan Storm.	Mary Bradley.
Margaret Farrell.	Mary McCloskey.
Catherine McGra.	Mary Gallagher.
Elizabeth McIntire.	Mary McConnell.
Mary Diarmott.	Agnes Levy.
Ann Ryan [crossed out].	Eleanor McGuire.
Johanna Dickkenhof.	Catharine Gersteweiler.
Margaret McLaughlin.	Christina Kuhns.
Bridget Fagan.	Patience McGuire.
Honora Sherry.	Mary Donnecker.
Sarah McGough.	Rachel Will.
Mary Durbin.	Margaret McGuire, of Luke.
Catharine Kuhns [crossed out].	Mary Bruce [?].
[At the head of the names follow-	Catherine McCabe.
ing stands the word " <i>Virgines</i> ,"	Elizabeth Kerrigan.
i. e., single or unmarried women :]	Ann Delozier.
Mary Noel.	Ann McGeehan, widow.
Elizabeth Little.	Mary Little.
Mary Blatt.	Eva Adams.
Monica Delozier.	Catherine Carney.
Johanna McConnel.	Eleanor Braddick.
Margaret McConnell.	Sarah Cristy.
Mary Ann Little.	Sarah Ximman [Kimman ?].
Anastasia Delozier.	Theresa Scanland.
Ann Warthon.	Sarah Mussulman.
Mary Warthon.	Sarah Barnicle.
Mary Weakland, of John.	Mary Murray.

Catherine Brawley.
 Anna Mary Bircke [Buche?].
 Mary McConnell, of Daniel.
 Elizabeth Castelo.
 Elizabeth Carrin [?].
 Mary Niason.
 Margaret Deckker.
 Mary Burgoon.
 Prudence Burke.
 Anna Clara Lockett [Loshett?].
 Dorothy Bradly [?].
 Mary Adams.
 Theresa Adams.
 Ruth Gorman.
 Rachel A. White.
 Catherine Kuhns.
 Catherine Warthon.
 Mary Will.
 Theresa Warthon.
 Ann Adams.
 Elizabeth Kehler.
 Ann Glass.
 Esther McGough.
 Margaret Kerrigan.
 Mary Burgoon, ———.
 Milburga McGuire.
 Mary Anne Bender.
 Catherine Blatt.
 Mary Higgins.
 Ann Cooper.
 Ella [Ela] Murphy.
 Margaret Connor.
 Sophia Burke.
 Mary Burke.
 Mary Burke.
 Martha Bradley.
 Elizabeth Burke.
 Elizabeth Flour.
 Elizabeth Lutzinger.
 Rose McCarty.
 Ann Diamond.
 Catherine Skelly.
 Mary Skelly.
 Susan Burgoon.
 Mary Mullen.
 Ann Warthon.
 Ann McCoy.

Sarah McGra.
 Susan McMullen.
 Mary Higgins.
 Ann Drisscol.
 Catherine Crum [?].
 Mary Cristy, of Archibald.
 Sarah Marks.
 Eli[zabeth] McHugh.
 Catharine Meyers.
 Magdalen Noel.
 Sarah Blatt.
 Bridget Haley.
 Catharine McConnell.
 Elizabeth Noel.
 Mary Magdalen Flour.
 Elizabeth Cassidy.
 Susan Cantwell.
 Eleanor Diarment.
 Elizabeth Luther.
 Johanna McConnel, widow.
 Margaret Trexel.
 Charity Lilly.
 Margaret McClosky.
 Margaret Burke, of Nic[holas].
 Elizabeth Trexler.
 Ann McCloskey.
 Catharine Blatt.
 Margaret Burke.
 Eleanor Kuch.
 Mary Willmore.
 Susan McConnel.
 Temperance Burgoon.
 Johanna McConnel.
 Eleanor Murphy.
 Margaret Dougherty.
 Milburga Burgoon.
 Eli[zabeth] Bradley.
 Mary Cristy.
 Susan Maloy.
 Hetty Blackburn.
 Elizabeth Burke, of James [Jacobus].
 Honora Durbin.
 Catherine Kehler.
 Mary Maguire.
 Mary Durbin.
 Johanna Mullen.
 Rose McCoy.

- Mary Blatt.
 Johanna McMullen.
 Margaret McHugh.
 Johanna Malone.
 Ann McCalley [?].
 Elizabeth Kuhns.
 Elizabeth Kerrigan.
 Ann Lilly.
 Margaret Cantwell.
 Agatha Maguire.
 Margaret Yost.
 Mary Luther.
 Apollonia Plunkett.
 Susan Weakland.
 Susan McConnel.
 Elizabeth Willmore.
 Mary Stewart.
 Elizabeth Thompson.
 Elizabeth Kehler.
 Bridget Meloy.
 Mary Bradley.
 Catharine Burgoon.
 Elizabeth Adams.
 Esther McGough.
 Ann Flanigan.
 Apollonia Burke.
 Catherine Short.
 Elizabeth Enloss.
 Elizabeth McKinzie.
 Elizabeth Crist, widow [?].
 Mary McCalle.
 Catherine Miller.
 Ruffina [Rose ?] Glass.
 Sarah Litzinger.
 Mary O'Connor.
 Ann Conroy.
 Eleanor Jordan.
 Agnes Byrne.
 Margaret Maguire, K.
 Elizabeth Meloy.
 Margaret McMullen.
 Esther Glass.
 Susan McCoy.
 Susan Wolters.
 Mary Ann Litzinger.
 Susan Weakland, widow.
 Mary Thompson, widow.
- Catherine Maguire.
 Margaret Branniff.
 Mary Skelly, of Michael.
 Catherine Rossiter.
 Bridget Comusky.
 Mary Feltz.
 Barbara Weakland.
 Ann Braddick.
 Honora Nagle.
 Eli[zabeth] McHugh.
 Susan Maguire.
 Mary McHugh.
 Mary Cristy.
 Eleanor Groves.
 Elizabeth Bradley.
 Mary McCalley.
 Mary Logan.
 Catherine Storm.
 Mary Horn.
 Sarah Weakland.
 Margaret Nagle.
 Theresa Durbin.
 Elizabeth O'Harra.
 Ann O'Harra.
 Sarah McConnell.
 Mary Kehler.
 Sarah McConnell.
 Catherine McConnell.
 Mary Lacy [?].
 Charity Maguire.
 Margaret Mooney.
 Sarah Gorman.
 Elizabeth McCarty.
 Margaret Cramer.
 Margaret McConnel.
 Susan McVey.
 Margaret McConnel, of Henry.
 Widow Ryan.
 Priscilla Elder.
 ——— Ryan, wife of Patrick.
 Jeremiah Hurley.
 Andrew Gersteweiler.
 Daniel Delozier, Sr.
 Eugene Sullivan.
 John Comusky.
 James [Jacobus] Gallagher.
 James [Jacobus] Glass.

Joseph Lilly.	Peter Storm.
John McKessan.	William Weakland.
James [Jacobus] Bender.	Luke McGuire, Jr.
John Dwyer.	Conrad Bucha [?].
John Byrne.	Alexander McCoy.
Peter McGra.	Tho[ma]s Welsh.
Peter Trexler.	Matthew McHugh.
John McKinzie.	Bernard Little.
Peter McIntyre.	John Keller.
John McGough.	Daniel McConnel.
John Diarment.	Patrick Dempsey.
Nicholas Burke.	Samuel McMullen.
Archibald Cristy.	Nicholas Braddick.
James Braniff, S.	George Baxter.
Patrick Kerrigan.	John Burgoon.
James [Jacobus] McGeehan.	John Higgins.
George Glass.	Patrick McCoy.
Hugh Mullen.	Louis Weissung.
James [Jacobus] Yost.	John Blatt.
John Kuhns.	Daniel Diamond, Sr.
Ross McGuire.	James [Jacobus] McGough.
[At the head of the column of the	Denis Brawley.
names following stands the word	James [Jacobus] Cantwell.
" <i>Juvenes</i> ," i. e., young men :]	Patrick Haley.
Joseph Gallagher.	John Storm.
Anthony Bircke [?].	Joseph Donackker.
James [Jacobus] Kehler.	Hugh Conolly.
James [Jacobus] Wire.	Michael Dearment.
John Mulhollan.	James [Jacobus] Flour.
Matthew Buche [?].	Peter Maguire.
John Parish.	James [Jacobus] McCloskey.
Joshua Parish.	William Miloy.
John McIntosh.	Peter Kerrigan.
John McMullen.	Patrick McCloskey.
Samuel Diarment.	Luke Maguire, Sr.
Edward Meloy.	Nicholas Noel.
William McAteer.	Henry Kimman.
Henry McMullen.	Henry Losher.
Edward Bradley.	James [Jacobus] Glass, Jr.
John Storm.	John Little.
Charles Bradley.	Joseph Blatt.
William Barnicle.	Joseph Noel.
Thomas Braniff,	Henry Maguire.
Dudley Digges.	Joseph Lilly, Jr.
Daniel McGeehan.	John Noel.
Richard Adams.	John McConnell, Art.
Thomas Adams.	Samuel Lilly.

Thomas Lilly.	Patrick Burke.
James [Jacobus] Will.	John Enloss.
Michael Maguire.	Peter Short.
Richard Adams [crossed out].	Emericus Bender.
John Meloy.	John McCalle, Sr.
John Byrne.	James [Jacobus] Burke.
John Melone.	James [Jacobus] Troxall.
Henry O'Kean.	Edward Daugherty.
John McGra.	Henry O'Connor.
Micheal Will.	Denis Logan.
James [Jacobus] Rey.	George Kuch [?].
Thomas McGough.	John Thompson.
Andrew Dodson.	George Glass.
Daniel McCalle.	Hugh Meloy.
James [Jacobus] O'Kean.	John McCoy.
James [Jacobus] Weakland.	Eli[as] McKinzie.
Phillip Noon.	Richard Maguire.
Peter Weakland.	Peter Rossiter.
Samuel Will.	John Braddick.
John McCoy.	Patrick Plunkett.
John Weakland.	Engelbert Wolters.
William Bradley.	William Gorman.
Francis O'Harra.	Peter Kehler, Jr.
James [Jacobus] Welsh.	Jacob Flower, Jr.
John Skelly, Jr.	Michael Brown.
Francis Cristy.	John Curren.
John Miller.	Michael Skelly, Sr.
Thomas Reily.	Daniel Diamond, Jr.
Richard Lilly.	Patrick Connery.
William Weakland.	Ross McCabe.
Thomas Cantwell.	John Baker.
Arthur McConnell.	Michael Maguire, Irish' [Hib.].
John Scanland.	John Glass.
Robert Burgoon.	Charles Bradley.
John Weakland.	John McConnell.
Peter Kehler.	John McCartney.
Peter Flanigan.	James [Jacobus] Rey.

PASCHAL CONFESSIONS, 1813.

Margaret Deckker.	Elizabeth McIntire, wife.
Mary Ann Will.	Catherine Marshall, wife.
Mary Gallagher, wife.	Christina Kuhns.
Ann Digges, single.	Sarah, free colored girl [Nigra libera].
Eleanor Murphy, single.	
Ann Murphy, single.	Honora Ryan, wife.

Mary Egan, single.	Susan Burgeon.
Eva Adams, wife.	Mary Connor, III.
Catherine Gersteweile, wife.	Ann McGeehan.
Anastasia Delozier, single.	Mary Cristy, I Com. June 16.
Belinda Delozier, single.	Mary Kerrigan, I.
Elizabeth Kuhns, single.	Elizabeth Noel.
Monica Delozier, single.	Mary Ann Lutzinger.
Catherine Kuhns, single.	Mary Logan, I.
Mary Mullen, wife.	Mary Ann Maguire.
Mary O'Connor, wife of James [Jacobus].	Mary Walters, I.
Catherine Blatt, single.	Mary Köhler, II Com. May 26.
Margaret Deckker, single.	Margaret Glass.
Mary (Margaret) McClosky, wife.	Elizabeth Short, II Com. May 26.
Mary Burgoon, wife of John.	Johanna Fagan.
Mary Blatt, single.	Mary Marks.
Ann Warthon, widow.	Catherine Storm, II Com. June 16.
Bridget Fagan, wife.	Eleanor Warthon, II Com. May 26.
Margaret McHugh, single.	Mary McCabe.
Ann Mary Elizabeth Bender, wife.	Mary Flower.
Mary Adams, single.	Mary Skelly.
Sarah McConnel, single.	Ann Brawley.
Susan McConnel, single.	Mary Brawley.
Elizabeth McConnel, single.	Catherine Burke.
Rachel O'Harra, widow.	Elizabeth [crossed out].
Catharine Skelly, single.	Mary Koontz.
Elizabeth McGough, single.	Ann Durbin.
Ann McCalley.	Mary Ann Litzinger.
Mary Warthon, single.	Mary Meyers (Mich.)
Rachel McGough, single.	Margaret McClosky (Pat.)
[At the top of the column of names following stands the word " <i>Pue-llae</i> , i. e., girls.]	Mary McClosky (Pat.)
Mont, Negress of Digges [Mont Nigra Digges].	Susan Maguire, James L. [Jacobus L.]
Mary O'Harra, I Com.	Patrick Plunkett.
Susan Weakland, I.	William Carney.
Elizabeth Koontz, IIII Communion May 23.	Archibald Cristy.
Elizabeth O'Harra, II.	William Ryan.
Mary McGuire.	James [Jacobus] Ryan.
Henrietta Murphy.	Andrew Gersteweiler.
Eli[izabeth] McHugh, I Com. June 16.	Peter Short.
Mary McHugh, I Com. June 16.	James [Jacobus] McCloskey.
Susan McConnel, (Arthur), IIII Com. May 26.	[Appears to be Zephoniah] Weakland.
	Patrick Connery.
	Henry Bender.
	James [Jacobus] Bender.
	Henry McCalley.
	Daniel McCalley.
	Michael Skelley, son of John.

Peter McIntire.	Joseph Bradley.
John Hoover[?].	James [Jacobus] Kimman.
Thomas Byrne.	Henry Kimman.
Jeremiah Ivory.	James [Jacobus] O'Kean.
Richard Maguire.	Dominic O'Kean.
George Driscol.	John Weakland, II Com., May 26.
Conrad Buche [?].	Charles McBride.
Thomas Braniff.	Anthony Will [crossed out].
Paul Donough.	Michael Levy [crossed out].
William O'Keaffe.	Henry Bender.
Peter Dougherty.	Frank Logan.
Henry Glass.	Andrew Dodson.
Patrick Conroy [?], Jr.	Hugh Skelly (Mich.).
John Bandon.	Patrick Skelly (John).
John Diarment.	Hugh Skelly (John).
Joseph Donneck.	Patrick Conroy.
Ross Maguire.	Phillip Skelly (Mich.).
Hugh Mullen.	Michael Skelly (John).
Samuel McMullen,	James (Jacobus) Carney
Michael Maguire (Peter).	William Driscol.
Peter Maguire.	Michael Brawley.
John Maguire (Peter).	James [Jacobus] Burke.
[At the top of the column of names ——— Cristy.	——— Cristy.
following stand the words " <i>Confessiones paschales</i> ," " <i>Pueri</i> ," i.e., Leonard Cooper.	
"Paschal confessions," "Boys."]	John McGuire (James L.) [Jacobus
Sam. Short, II Com. May 26.	L].
Charles Elder, II.	Henry O'Harra.
James [Jacobus] Elder.	John O'Harra.
Daniel Short, II.	James [Jacobus] O'Keefe.
Frank Connor, of Henry, IIII Com. May 26.	[At the head of this column stand the figures 1813].
David Musselman, II Com. May 26.	Catharine Mulhollan, single.
Michael Levy, II Com. May 26.	Charity Lilly.
James [Jacobus] McMullen, II.	Catherine McCoy, wife of John [?].
Thomas Gallagher, II.	Mary Marks, single.
John Fagan, III.	Ruffina [Rose?] Glass.
Francis Gallagher.	Barbara Parish.
Moses Brown.	Catherine McMullen.
William Musselman.	Margaret McMullen.
Bartholmew Barnicle, II.	Agatha Maguire, single.
Michael McGuire.	Catherine Meyers, single.
Michael Welsh, III.	Ann Longstreth.
Martin Cristy.	Mary Diarment, wife of Samuel [?].
George Little, IIII Com. May 26.	Mary Bradley, wife.
Anthony Will.	Mary Diarment, of Michael.
James [Jacobus] Feltz.	Johanna Ivory.

Prudentia Burke.	Abigail Yost, single.
Ann Brown.	Mary Kehler, single.
Johanna Jackman.	Sarah Crist (John).
Martha Nagle.	Catherine Storm, single.
Margaret McConnel, single.	Margaret Maguire (Cornelius).
Catherine Cram [?].	Sarah Gartner, single.
Mary Neasson, wife.	Margaret McMullen, single.
Mary Higgins, wife.	Sarah Cantwell.
Ann Clara Leshett [?].	Apollonia McGeehan.
Mary O'Harra, single.	Agnes Byrne (John Sr.).
Sarah Neason, single.	Bridget Maloy (William).
Maggie Skelly, single.	Esther Glass.
Mary Fleshman, single.	Eleanor Braddock.
Catherine Daugherty.	Eleanor Maguire (Richard).
Martha McGough, single.	Susan McMullen (Samuel).
Mary Horn, single.	Mary O'Connor (Henry).
Eli[zabeth] McKevar [?].	Elizabeth Dougherty (John).
Catherine Maloney.	Susan McCoy (John).
Mary Diamond, wife of Daniel Jr. [?].	Elizabeth Storm, single.
Elizabeth Glass, wife of Henry.	Maria Gartner, single.
Mary Logan, single.	Elizabeth Inloss.
Mary Cristy, wife.	Elizabeth Kehler (Peter).
Ruth Gorman.	Mary McCoy (Hugh).
Mary Gallagher, single.	Susan Meloy, single.
Catharine McConnel, single.	Theresa Adams, single.
Judith Runkin [?].	Mary Crist, single.
Rachel Maguire, widow.	Susan Weakland, single.
Patience Maguire.	Mary O'Connor (James) [Jacobus].
Eleanor Groves, single.	Honora Burgoon (James) [Jacobus], single.
Mint, Negress, [Mint Nigra], single.	Mary McConnell, single.
Elizabeth Comusky.	Ann Stewart, single.
Catherine Carney.	Elizabeth Noel (Nicholas).
Mary Baker.	Catherine Short (Patrick).
Eli[zabeth] McHugh, single.	Eleanor Murphy, single.
Eleanor Jordon.	Mary Burke, single.
Mary McHugh.	Ann Glass, single.
Mary Ryan (Patrick).	A. Buche [?], wife of Emanuel.
Margaret Maguire (Michael).*	Margaret Farrell (Cornelius).
Mary Luther, single.	Mary Burke, single.
Ann Welsh, single.	Elizabeth Short, single.
Elizabeth Delozier, single.	Ann Diarment, wife of Michael.
Margaret Maguire (Luke).	Ann Brawley, single.
Mary Kerrigan, single.	Catherine Kehler, single.
Ann Conroy (Patrick).	Agnes Levy, single.
Elizabeth Yost (James), [Jacobus.]	Catherine Warthon, single.
Susan Glass (George.)	Ann Durbin, single.
Mary, Cristy, single.	

- Charity Maguire.
 Mary Maguire (Luke), single.
 Milburga Maguire, single.
 Mary Maguire, single.
 Mary Mulhollan, single.
 Ann Lilly, single.
 Mary McKinzie, single.
 Martha Bender.
 Elizabeth Sherrer.
 Mary Noel, single.
 Elizabeth Noel, single.
 Ann Diamond, single.
 Elizabeth Litzinger, single.
 Ann Magdalen Adams, single.
 Susan Barke [?], single.
 Mary Ann Byrne.
 Catherine Elder.
 Catherine Burke, single.
 Elizabeth McKinzie.
 Sarah Byrne.
 Mary Flour, single.
 Mary Durbin, wife of Thomas.
 Ann Warthon, single.
 Margaret Dougherty, single.
 Theresa Scanland.
 Theresa Durbin, single.
 Susan Burgoon, single.
 Ann Mary Cooper, single.
 Susan Storm.
 Catherine Burgoon, wife of Robert.
 Elizabeth Kerrigan, wife.
 Susan Walter, wife.
 Margaret Kerrigan, single.
 Eleanor Warthon, single.
 Theresa Warthon, single.
 Martha Cooper, single.
 Mary Kennedy.
 Elizabeth McGough, single.
 Elizabeth Burke, single.
 Bridget Haley.
 Sarah Marks.
 Margaret McCloskey (James) [Jacobus].
 Elizabeth Adams (Joseph).
 Mary Ryan.
 Mary McConnell.
 Mary Ann Burgoon (Joseph).
- Sarah Kuhn, single.
 Ann O'Harra, single.
 Magdalen Flour, single.
 Ann Braddick.
 Margaret Longstreth.
 Elizabeth Meyer.
 Susan Maguire, single.
 Mary Little, single.
 Ann McCloskey, single.
 Ann Curren.
 Margaret Nagle, single.
 Catherine McCabe.
 Margaret Drexler.
 Sarah Blatt.
 Sarah Barnicle.
 Mary McMullen.
 Ann McCloskey.
 Mary Meyer.
 Priscilla Elder.
 Ann Little, single.
 Barbara Wickland.
 Mary Nagle.
 Mary Kean.
 Apollonia Plunkett, single.
 Mary Burkle, single.
 Mary McCalley.
 Catharine Weakland.
 Ann McCoy.
 Honora Nagle, single.
 Elizabeth O'Harra, single.
 Eleanor Kuch [?].
 Ann Flanigan.
 Salome Litzinger.
 Margaret McGough, single.
 Mary Kennedy.
 Providentia Delozier.
 Mary McMullen, single.
 Johanna McConnel (Artl.) single.
 Rachel Will.
 ——— Delozier, wife.
 Mary Wilmore, wife.
 ——— Glass, wife of James I [Jacobus].
 ——— Burk, wife of John.
 Catharine Connelly, single.
 Elizabeth Skelly (John).
 Amelia Gibbons.

Susan Brubank, single.	Joseph Lilly, Jr.
Mary McGough, wife of Samuel [?].	Thomas Gallagher.
Johanna Mullen, single.	Daniel Delozier, Sr.
Ann Cassidy.	William Weakland, Jr.
Elizabeth Burke.	John Comusky.
Mary [appears to be Gn]eiss.	Joseph Lilly, Sr.
Elizabeth Crist, widow.	Richard Lilly.
Mary [appears to be] Geys.	Daniel Diamond, Sr.
Elizabeth Cherry [?].	James [Jacobus] Glass, Jr.
—— Melone.	Jerome Norris.
Mary Walter.	John Branniff, Sr.
Johanna Fagan.	James [Jacobus] Welsh.
Catharine Blatt.	Joseph Noel.
Sarah Musselman.	Thomas Cantwell.
Mary McCally.	Peter Kehler, Sr.
Alice Bradley, single.	Matthew Buche [?].
Johanna McGough, single.	Peter Storm.
Milburga Burgoon, single.	Daniel Diamond, Jr.
M. Skelly, single.	John Crist.
Elizabeth ——.	William Meloy.
Mary McClosky, single.	John Burgoon, Sr.
Mary Murray.	James [Jacobus] Gallagher.
Bridget McManamy.	John Glass.
Esther Logan, single.	John Kuhn.
Hannah Gardner, single.	Michael Weakland.
Susan Ann Skelly.	Peter Weakland.
Mary McMullen.	George Little.
Eleanor Elder.	John Storm, Jr.
Margaret Glass.	Joseph Gallagher.
Catharine Noel.	Luke Maguire, Jr.
Elizabeth Maguire.	John Inloss.
Martha Warthon.	John Sherer.
Henrietta Gardner [crossed out].	Robert Jackman.
Mary Ann Maguire.	Phillip Skelly, (Mich.)
Linny Little.	Samuel Will.
Mary McMullen.	Mary McConnell [crossed out].
Mary Wolter [crossed out].	Joshua Parish.
Ruth Adams.	Richard Nagle.
Barbara Enler [?].	Henry O'Connor.
Margaret Fagan.	John Keegan [?].
Esther Burke.	Michael Braddock.
Bridget Flanigan, 12.	Michael Diarment.
Mary Myers.	Luke Maguire.
Catharine McKinzie.	Henry Maguire.
John Byrne, Sr.	Bartholomew Barnicle.
George Baxter.	Bernard Little.
Dudley Digges.	John Fagan.

Emericus Bender.
 Michael Brown.
 Francis O'Connor.
 Patrick Haly,
 John Hollande.
 Thomas Lilly.
 Samuel Lilly.
 Phillip Skelly.
 John McKinzie.
 James [Jacobus] O'Kean.
 George Burke.
 James [Jacobus] McGeehan.
 Louis Wissang.
 Peter Kerrigan.
 Nicholas Braddick.
 Michael Murphy.
 John Little.
 Henry Cooper.
 Charles Bradley.
 John Higgins.
 Henry Loshet [?].
 John Scanland.
 John Storm.
 Michael Kerrigan.
 James [Jacobus] Weakland.
 Cornelius Maguire.
 John Miller.
 James [Jacobus] Burke.
 James [Jacobus] Yost, Jr.
 Daniel Short.
 Nicholas Noel.
 Robert Burgoon.
 Jacob Yost, Sr.
 John Curren.
 John McCoy.
 Emmanuel Buche [?].
 George Glass.
 Samuel Short.
 Joseph Blatt.
 John Noel.
 Engelbert Walter.
 Martin Christy.
 James [Jacobus] Flour.
 Edward Daugherty.
 John Blatt.
 Denis Logan.
 James [Jacobus] Will.

John Wickland.
 William Wickland.
 Edward Burck.
 Patrick Ryan.
 Michael Levy.
 John Parish.
 John Braddick.
 Adam Meyers.
 Thomas Welsh.
 Michael Skelly.
 Anthony Buche [?].
 John McCalfe.
 Peter Flanigan.
 Arthur McConnel.
 Arthur McGough.
 Moses Brown.
 Peter Kehler, Jr.
 John Byrne, Jr.
 Patrick McCoy.
 William Triscoll.
 John Weakland, Jr.
 James [Jacobus] Rey.
 James [Jacobus] Flour, Jr.
 Stanislaus Warthon.
 Johnn McCarty.
 John Feltz.
 John Will.
 Michael Will.
 James [Jacobus] Glass, Sr.
 John Sherry.
 George Nagle,
 Thomas Adams.
 Dominic O'Kean.
 John McCoy, son of H——.
 Francis Cassidy.
 Patrick Malone.
 John McConnell, brother.
 James [Jacobus] Burgoon, Sr.
 Michael Maguire.
 John McCoy.
 Ignatius Adams.
 John Malone.
 James [Jacobus] Connolly.
 Samuel Diarmant.
 John Meyer.
 David Musselman, Jr.
 James [Jacobus] McDonald

Samuel Will.	<i>Mich'l Egan, A.D. 1811,</i> "i.e., "The
Michael Meyer.	names of those who received con-
John Skelly.	firmation at the hands of the Most
Thomas McGough.	Reverend Bishop Michael Egan,
John ———.	in the year of our Lord 1811."
John Melon.	George Baxter, 58 [crossed out].
James [Jacobus] Troxell.	Catherine Kuhns, 14 [years].
James [Jacobus] Nagle.	Elizabeth Kuhns, 12 [years].
John Burk.	Christina Kuhns, 9 [years].
John Meyer.	John Kuhns, 6 [years].
Leonard Cooper.	Apollonia Kuhns, 3 [years].
James [Jacobus] Feltz.	Mary Anna [Kuhns], 1 [year].
Joseph Bradley.	George Baxter, 52 [years].
James [Jacobus] McMullen.	John Burke.
Michael Barnicle.	<i>Appollonia McGeehan</i> , wife of James
William Musselman.	[Jacobus].
John Blatt, Sr.	Michael Dan'l McGeehan, 6 [years].
Christopher Kiney.	Rachel McGeehan, 4-5 [years].
David Musselman, Sr.	Joseph McGeehan, 3-4 [years].
Peter Fagan.	James [Jacobus] McGeehan, 1-2
Anthony Will.	[years].
Frank Gallagher.	Henry [crossed out] <i>Cooper</i> .
Michael Barnicle [crossed out].	Augustin [Cooper], 18 [years].
John Curren.	Anna [Cooper], 16 [years].
Jacob Carney, 11.	Martha [Cooper], 14 [years].
James Sherrer, 12.	Leonard [Cooper], 12 [years].
J—— McMullen, 14 [crossed out].	Francis [Cooper], 10 [years].
Anthony Will.	Raphael [Cooper], 8 [years].
Joseph Adams.	Eli [Cooper], 6 [years].
William Musselman [crossed out].	Mary [Cooper], 4 [years].
Jacob Fultz [crossed out].	Joseph [Cooper], 4 [years].
Francis Logan.	Ruth Gorman, 31 [years].
Joseph Bradley [crossed out].	Mary Ann, her [Ruth Gorman's]
Leonard Cooper [crossed out].	daughter, 2 [years].
Charles Burgoon.	<i>Short</i> .
John Elder, 14.	Samuel [Short], 15 [years].
Charles Maguire, 14.	Daniel [Short], 13 [years].
Francis Cooper, 13.	Elizabeth [Short], 14 [years].
James Burke, 13.	Mary [Short], 10 [years].
John Burgoon, 13.	<i>Crist</i> .
Charles Elder.	Daniel [Crist], 2 [years].
John O'Kean, 13.	Robert Aloysius [Crist], 1 [year].
[At the top of the page, on which	Sarah Crist, 19 [years].
the following names in the memo-	<i>George Glass, Jr.</i> , 41 [years].
randum book begin, is written,	James [Jacobus] [Glass].
" <i>Nomini eorum qui receperunt SS.</i>	George [Glass].
<i>Confirmation, A. R'dissimo Ep'o</i>	Susan [Glass], wife, 30 [years].

Ann [Glass], 13 [years].
 Margaret [Glass], 10 [years].
 Mary [Glass], 9 [years].
 Susan [Glass], 7 [years].
 Elizabeth [Glass].
Kimman.
 James [Jacobus] Kimman, 12 [years].
 Henry [Kimman], 9 [years].
 Joseph [Kimman], 7 [years].
 Mary Ann, 5 [crossed out].
 Mary Ann [Kimman], 5 [years].
 Elizabeth [Kimman], 3 [years].
 Catharine [Kimman], 1 [year].
 Peter *Trexler* and
 Margaret, his wife.
 Margaret McLaughlin.
 James [Jacobus] *Glass*, Jr.
 Ruffina, his wife.
 Daniel [Glass], 2 [years].
 Lina Ann [Glass], ½ [year].
 Matthew *Ivory* and
 Rebecca, his wife.
 Jeremiah [Ivory], 16 [years].
 Matthew [Ivory], 14 [years].
 Patrick [Ivory], 12 [years].
 John [Ivory], 8 [years].
 Mary [Ivory], 23 [years].
 Johanna [Ivory], 18 [years].
 Mary *Wilmore*, wife, 58 [years].
 John [Wilmore], 14 [years].
 Mary [Wilmore], 23 [years].
 Elizabeth [Wilmore], 19 [years].
 Louis *Sherrer*.
 Elizabeth, his wife.
 John [Sherrer].
 Louis [Sherrer].
 George [Sherrer].
 James [Jacobus] [Sherrer].
Becker [?].
 Henry [Becker ?], 8 [years].
 John [Becker ?], 7 [years].
 Mary [Becker ?], 5 [years].
 Catharine [Becker ?], 3 [years].
 Elizabeth [Becker ?], ½ [year].
 William *Weakland*.
 Barbara, his wife.

Simon [Weakland], 4½ [years].
 John [Weakland], 2½ [years].
 Catharine [Weakland], 7 [years].
 Susan [Weakland], ½ [year].
Driscoll.
 James [Jacobus] [Driscoll], 16 [years].
 William [Driscoll], 14 [years].
 Charles [Driscoll], 12 [years].
 Michael [Driscoll], 3 [years].
 Ann [Driscoll], 9 [years].
 Mary Ann [Driscoll], 5 [years].
Levy.
 Michael [Levy], 13 [years].
 Agnes [Levy].
Ryan.
 James [Jacobus] [Ryan], 35 [years].
 James [Jacobus] [Ryan], 7 [years].
 William [Ryan], 3 [years].
 Patrick [Ryan], 25 [years].
 Mary [Ryan], wife [Patrick ?] 23 [years].
 Ann [Ryan], 3 [years].
 David *Musselman* and
 Sarah, his wife, 34 [years].
 David R. [Musselman], 14 [years].
 William [Musselman], 11 [years].
 Henry [Musselman], 9 [years].
 Daniel [Musselman], 1½ [years].
 Mary Ann Magdalen [Musselman], 6 [years].
 Amelia Rachel [Musselman], 4 [years].
Maguire.
 Eleanor [Maguire], wife of Richard.
 Mary Ann [Maguire], 18 [years].
 Rachel Bridget [Maguire], 8 [years].
 Catharine [Maguire], 4 [years].
 Julia [Maguire], 2 [years].
 Luke *Maguire's* family :
 Henry [Maguire], 16 [years].
 Luke [Maguire], 15 [years].
 Augustine [Maguire], 6 [years].
 Milburga [Maguire], 13 [years].
 Mary [Maguire], 12 [years].
 Elizabeth [Maguire], 9 [years].
 Margaret [Maguire], 4 [years].

Anastasia [Maguire], 2 [years].

Thaddeus *Barnicle's* family.

Sarah, his wife.

William [Barnicle].

James [Jacobus] [Barnicle].

Philip [Barnicle].

Bartholomew [Barnicle], 13 [years].

Michael [Barnicle].

Mary Ann [Barnicle], 9 [years].

Bridget [Barnicle], 6 [years].

Catharine [Barnicle], 3 [years].

John *Brown's* family.

Ann, his wife.

Michael [Brown], 16 [years].

Moses [Brown], 12 [years].

John [Brown], 9 [years].

William [Brown], 5 [years].

James [Jacobus] [Brown], 3 [years].

Sarah [Brown], 8 [years].

John *Feltz's* family.

James [Jacobus] [Feltz], 12 [years].

Catharine [Feltz], 9 [years].

Anna Mary [Feltz], 7 [years].

Rachel [Feltz], 5 [years].

Mary Theresa [Feltz], 3 [years].

Margaret [Feltz], 1 [year].

Sarah *McGra* widow.

Peter [McGra] and

Catharine, his wife.

John [McGra].

William [McGra].

Edward [McGra].

Mary [McGra].

Family of Peter *Will*.

James [Jacobus] [Will], 21 [years].

Michael [Will], 18 [years].

Simon [Will], 16 [years].

Anthony [Will], 12 [years].

Joseph [Will], 9 [years].

Family of Engelbert *Walters*.

Daniel [Walters], 9 [years].

John [Walters], 6 [years].

Mary [Walters], 11 [years].

Susan [Walters], 3-4 [years].

Catharine [Walters], 1-2 [years].

Family of Hugh *Maloy*.

Elizabeth, his wife.

William [Maloy], 2 [years].

Bridget [Maloy].

Of Henry *O' Connor*.

Frank [O'Connor], 14 [years].

Mary [O'Connor], 10 [years].

Family of John *McCalley*.

Mary, his wife.

Henry [McCalley], 26 [years].

Daniel [McCalley], 23 [years].

Ann [McCalley], 34 [years].

Mary [McCalley], 25 [years].

Elizabeth [McCalley], 10 [years].

Mary [McCalley], 2 [years].

Family of Richard *Nagle*.

Mary, his wife.

John [Nagle], 32 [years].

James [Jacobus] [Nagle], 30 [years].

Richard [Nagle], 24 [years].

George [Nagle], 21 [years].

Margaret [Nagle], 26 [years].

Honora [Nagle], 18 [years].

Family of Robert *Burgoon*.

Catharine, his wife.

John [Burgoon], 11 [years].

Benedict [Burgoon], 7 [years].

Catharine [Burgoon], 5 [years].

Mary Ann [Burgoon], 3 [years].

Mary Magdalen [Burgoon], 1 [year].

James [Jacobus] Cantwell and his wife Susan.

Rachel O'Harra, widow.

Francis [O'Harra], 16 [years].

Henry [O'Harra], 10 [years].

John [O'Harra], 8 [years].

Arthur [O'Harra], 6 [years].

Thomas [O'Harra], 3 [years].

Anna [O'Harra], 20 [years].

Elizabeth [O'Harra], 13 [years].

Mary [O'Harra], 12 [years].

Mary Rhodes.

MEMBERS

OF THE

American Catholic Historical Society

OF PHILADELPHIA.‡

NAME.	DATE OF ELECTION.	STATE.
Aledo, Edward J.,	October 30, 1885,	Pennsylvania
*Arnù, Pierre M.,	June 29, 1887,	Pennsylvania
† Badde, Rev. J. H.,	December 28, 1887,	Pennsylvania
* Badeau, Thomas A. . . .	June 11, 1891,	Louisiana
Bambrick, Thomas H., . . .	February 26, 1891,	Pennsylvania
Barry, K. W.,	February 26, 1891,	New York
Barry, Rev. T. J.,	April 6, 1885,	Pennsylvania
* Batz, V. G., Rt. Rev. L., . .	August 31, 1887,	Wisconsin
Beresford, Rev. P. F., . . .	July 22, 1884,	Pennsylvania
Bergrath, Miss Maud, . . .	May 29, 1889,	New York
Bergrath, Rev. M. J., . . .	May 26, 1887,	Pennsylvania
Beylle, Mrs. Ellen,	March 26, 1891,	Pennsylvania
Blackburn, Miss L.,	April 30, 1891,	Pennsylvania
Blight, Miss E. R.,	July 9, 1890,	Pennsylvania
Boyle, William,	March 13, 1890,	Pennsylvania
Bradley, James,	February 26, 1891,	Pennsylvania
Bradley, William A.,	February 26, 1891,	Pennsylvania
* Bradley, D. D., Rt. Rev. D. M.,	September 8, 1886,	N. Hampshire
Brady, James,	September 8, 1886,	Pennsylvania
† Brady, Owen,	May 29, 1890,	Pennsylvania
† Brennan, George A.,	January 27, 1887,	Pennsylvania
Brennan, J. Smith,	February 26, 1891,	Delaware
* Bric, S. J., Rev. J. J., . . .	January 14, 1886,	Pennsylvania
Brick, H. Conrad,	December 14, 1887,	Pennsylvania
Broughal, Rev. D. J., . . .	August 28, 1889,	Pennsylvania
Brown, John,	May 28, 1891,	Pennsylvania

* Resigned.

† Deceased.

‡ Dropped.

‡ This list contains the names of all persons who became members of the Society by the act of organization, or who have been elected to membership since, up to October 1st, 1891.

COMMITTEE ON PUBLICATION.

NAME.	DATE OF ELECTION.	STATE.
Brown, M. D., W. K., . . .	February 26, 1891,	Pennsylvania
* Brücker, S. J., Rev. A. P., . . .	March 30, 1887,	Colorado
Buck, A. W.,	June 11, 1891,	Pennsylvania
Buck, M. D., M. J.,	July 31, 1889,	Maryland
Bullock, Mrs. Anna K.,	July 9, 1890,	Pennsylvania
Bur, Lawrence,	May 29, 1890,	Pennsylvania
Burger, M. D., Francis J.,	February 27, 1890,	Pennsylvania
Burke, Edward M.,	July 30, 1891,	Pennsylvania
Burke, Peter C.,	December 23, 1890,	Pennsylvania
Burns, M. D., W. A.,	February 26, 1891,	Pennsylvania
Byrnes, John J.,	March 10, 1890,	Pennsylvania
Campbell, John H.,	October 28, 1886,	Pennsylvania
Campbell, John M.,	March 13, 1890,	Pennsylvania
Campbell, M. D., W. J.,	July 22, 1884,	Pennsylvania
Canevin, Rev. J. F. Regis,	May 29, 1889,	Pennsylvania
Carroll, Thomas J.,	January 27, 1887,	Pennsylvania
Cassidy, H. Gilbert,	May 28, 1891,	Pennsylvania
Castner, Samuel, Jr.,	July 29, 1884,	Pennsylvania
Cauffman, T. F.,	June 11, 1891,	Pennsylvania
Cavanaugh, Rev. J. E.,	September 11, 1889,	Pennsylvania
Chappelle, Alfred H.,	March 12, 1891,	Connecticut
Christy, William B.,	May 29, 1890,	Pennsylvania
*Clarke, LL.D., R. H.,	January 9, 1885,	New York
Colahan, J. B.,	May 28, 1891,	Pennsylvania
*Colaneri, Rev. A. M.,	February 12, 1885,	Nebraska
Coleman, James David,	March 13, 1891,	Louisiana
Conaty, D.D., Rev. T. J.,	September 8, 1886,	Massachusetts
Connellan, John H.,	March 13, 1890,	Pennsylvania
Conner, P. S. P.,	January 9, 1885,	Pennsylvania
Conroy, John T.,	September 24, 1891,	Pennsylvania
Conway, Tunis P.,	March 13, 1890,	Pennsylvania
*Conway, William B.,	September 8, 1886,	Pennsylvania
†Corcoran, D.D., Rt. Rev. J. A.,	March 26, 1885,	Pennsylvania
Coyle, Rev. Francis P.,	February 27, 1889,	Pennsylvania
Crawford, Charles,	September 11, 1889,	Pennsylvania
*Cronin, Rev. Patrick,	December 4, 1889,	New York
Crosby, George J.,	November 24, 1886,	Pennsylvania
Cross, Michael H.,	September 29, 1886,	Pennsylvania
Crowley, Rev. John T.,	May 28, 1891,	Pennsylvania
Cullinan, Major R. F.,	February 26, 1891,	Pennsylvania
*Cunningham, Frank A.,	January 27, 1887,	Pennsylvania
*Cunningham, Peter F.,	December 19, 1884,	Pennsylvania
*Curtis, D. D., Rt. Rev. Alfred A.,	March 30, 1887,	Delaware
Dailey, D. D., Rev. P. J.,	February 26, 1891,	Pennsylvania
Daily, M.,	May 28, 1891,	Pennsylvania
Dallas, Col. A. J.,	April 27, 1887,	U. S. A.

NAME.	DATE OF ELECTION.	STATE.
Dallett, Miss Ada,	May 30, 1888,	Pennsylvania
Daly, H. M.,	March 13, 1890,	Pennsylvania
Daly, T. M.,	July 29, 1884,	Pennsylvania
†Davis, M.D., Robert C., . .	December 3, 1884,	Pennsylvania
Delany, James B.,	June 11, 1891,	Pennsylvania
Dempsey, M. A.,	February 26, 1891,	Pennsylvania
Devereux, Peter,	March 9, 1887,	Pennsylvania
Devine, Miss Mary T., . . .	January 14, 1886,	Pennsylvania
Devine, Mrs. Mark,	January 14, 1886,	Pennsylvania
D'Involliers, Miss A., . . .	July 30, 1891,	Pennsylvania
Dohan, Ignatius J.,	February 26, 1891,	Pennsylvania
Dohan, Mrs. I. J.,	February 26, 1891,	Pennsylvania
Dohan, Mrs. M. J.,	December 23, 1890,	Pennsylvania
Donahoe, Patrick,	April 24, 1889,	Massachusetts
Donnelly, Rev. J. J.,	December 4, 1889,	Pennsylvania
Donovan, Daniel,	March 13, 1890,	Pennsylvania
Dooley, Rev. John J.,	February 26, 1891,	Pennsylvania
Douredoure, Atlee,	July 22, 1884,	Pennsylvania
Douredoure, Bernard L., . .	July 22, 1884,	Pennsylvania
Douredoure, Ernest L., . . .	July 29, 1884,	Pennsylvania
Douredoure, Miss Evaleen A.,	November 26, 1890,	Pennsylvania
Douredoure, Mrs. A. F., . .	May 29, 1890,	Pennsylvania
Doyle, John M.,	December 12, 1889,	Pennsylvania
Doyle, Rev. M. M.,	March 12, 1891,	Pennsylvania
Dreckotter, John F.,	April 30, 1891,	Pennsylvania
Drumgoole, Rev. H. T., . . .	June 11, 1891,	Pennsylvania
*Duffy, Patrick,	April 24, 1890,	Pennsylvania
Dugan, John H.,	May 29, 1890,	Pennsylvania
Durang, Edwin F.,	February 26, 1891,	Pennsylvania
Egan, Rev. David P.,	September 11, 1889,	Pennsylvania
*Elcock, Rev. J. J.,	July 22, 1884,	Pennsylvania
Elder, D. D. Most Rev. W. H.,	February 26, 1891,	Ohio
Eltz, Jacob,	July 31, 1889,	Pennsylvania
Emmet, O. S. A., Rev. J. T., .	January 14, 1886,	New York
Engel, Joseph M.,	March 10, 1886,	Pennsylvania
Engel, Sebastian,	March 13, 1890,	Pennsylvania
English, Edmund,	December 3, 1884,	Pennsylvania
Esling, Charles, H. A., . . .	July 22, 1884,	Pennsylvania
Esling, Henry C.,	December 9, 1885,	Pennsylvania
Fahy, O. S. A., Rev. J. P., . .	January 27, 1887,	Massachusetts
Fahy, Patrick,	May 29, 1889,	Pennsylvania
Fahy, Thomas A.,	October 30, 1885,	Pennsylvania
Farrelly, Stephen,	December 3, 1884,	Pennsylvania
Farren, Bernard N.,	May 14, 1885,	Pennsylvania
*Fasy, Frank A.,	September 8, 1886,	Pennsylvania
Fisher, Rev. Nevin F., . . .	September 11, 1889,	Pennsylvania

NAME.	DATE OF ELECTION.	STATE.
Fitzmaurice, D. D., V. Rev. J. E.,	December 26, 1888,	Pennsylvania
Fitzpatrick, Philip, . . .	March 13, 1890,	Pennsylvania
Fitzpatrick, T. J., . . .	April 28, 1886,	Pennsylvania
Fitzgerald, Rev. W. J., . . .	June 25, 1891,	Pennsylvania
Flaherty, James A., . . .	September 25, 1890,	Pennsylvania
Flanigen, E. Gaw, . . .	March 27, 1889,	Pennsylvania
†Flasch, D. D., Rt. Rev. K. C.,	February 26, 1891,	Wisconsin
Flick, Edward H., . . .	July 9, 1890,	Pennsylvania
Flick, M. D., L. F., . . .	December 19, 1884,	Pennsylvania
Flynn, John J., . . .	December 12, 1889,	New Jersey
Fogarty, Rev. P. F., . . .	July 30, 1891,	Pennsylvania
*Foin, Rev. Jules C., . . .	December 8, 1886,	Pennsylvania
Foy, Frank A., . . .	December 8, 1886,	New Jersey
Fretz, Rev. Aloysius, . . .	February 27, 1889,	Pennsylvania
Furey, Francis T., . . .	July 22, 1884,	Pennsylvania
Gaensler, Fred. B., . . .	December 11, 1890,	Pennsylvania
Gallagher, Christopher, . . .	January 30, 1889,	Pennsylvania
Gallagher, Daniel J., . . .	July 2, 1886,	Pennsylvania
Gallagher, George F., . . .	February 26, 1891,	Pennsylvania
†Gallagher, Rev. A. J., . . .	March 26, 1885,	Pennsylvania
Gallagher, Charles J., . . .	March 26, 1891,	Pennsylvania
Ganss, Rev. Henry G., . . .	January 30, 1890,	Pennsylvania
Garvey, D. D., Rev. P. J., . . .	February 26, 1891,	Pennsylvania
*Gately, Rev. M. J., . . .	April 25, 1888,	Pennsylvania
Gibbons, Miss Susan M., . . .	November 26, 1890,	Pennsylvania
*Gibbs, John P., . . .	October 30, 1885,	Pennsylvania
Gibson, Alfred C., . . .	July 31, 1890,	Pennsylvania
Gillen, Alex. P., . . .	April 28, 1886,	Pennsylvania
Gilmore, W. J., . . .	February 26, 1891,	Pennsylvania
Glennan, Michael, . . .	September 8, 1886,	Virginia
Gorman, James E., . . .	July 29, 1884,	Pennsylvania
*Gorman, William, . . .	July 22, 1884,	Pennsylvania
Gough, Rev. Walter P., . . .	January 14, 1886,	Pennsylvania
Green, Miss M. T., . . .	December 29, 1886,	Pennsylvania
†Green, Mrs. Thomas H., . . .	February 26, 1891,	Pennsylvania
Green, Thomas H., . . .	November 28, 1888,	Pennsylvania
Griffin, Martin, I. J., . . .	July 22, 1884,	Pennsylvania
Griffin, Nicholas J., . . .	March 13, 1890,	Pennsylvania
Guynan, Richard B., . . .	June 25, 1891,	Pennsylvania
Haas, O. S. B., Rev. Louis, . . .	July 9, 1890,	Kentucky
Hacket, Stanton H., . . .	February 24, 1887,	Pennsylvania
Hagen, Arthur, . . .	March 12, 1891,	Pennsylvania
Haley, Joseph F., . . .	February 26, 1891,	Pennsylvania
Hallahan, John W., . . .	November 26, 1890,	Pennsylvania
Halvey, Timothy F., . . .	September 28, 1887,	Pennsylvania
Hanagan, Rev. R. F., . . .	June 13, 1888,	Pennsylvania

NAME.	DATE OF ELECTION.	STATE.
Hand, Rev. J. J., . . .	June 12, 1890,	Minnesota
Hand, Rev. M. A., . . .	February 27, 1890,	Pennsylvania
Hardy, Charles A., . . .	December 19, 1884,	Pennsylvania
Harkins, D. D., Rt. Rev. M., .	August 31, 1887,	Rhode Island
Harkins, Rev. P. J., . . .	October 31, 1888,	Pennsylvania
Harrity, W. F., . . .	September 10, 1884,	Pennsylvania
Harson, M. J., . . .	May 20, 1886,	Rhode Island
Hartnedy, V. Rev. M. M. A.,	May 29, 1890,	Ohio
Harvey, John J., . . .	February 27, 1890,	Pennsylvania
Haugh, John, . . .	February 26, 1891,	Pennsylvania
Haverstick, Horace, . . .	September 14, 1887,	Pennsylvania
Harold, John L., . . .	September 14, 1887,	Pennsylvania
Healy, M. D., John J., . . .	May 29, 1890,	Pennsylvania
Healy, D. D., Rt. Rev. J. A., .	February 26, 1891,	Maine
Heckel, George B., . . .	December 19, 1885,	Pennsylvania
Hendry, Miss E. C., . . .	November 2, 1887,	Pennsylvania
†Henkels, Frank, . . .	January 14, 1886,	Pennsylvania
Hennessy, Rev. Patrick, . . .	January 25, 1888,	New Jersey
Henry, Rev. Hugh T., . . .	May 28, 1891,	Pennsylvania
*Henry, Rev. James, . . .	September 8, 1886,	Missouri
Heraty, Michael P., . . .	May 29, 1891,	Pennsylvania
Herlihy, O.S.A., Rev. T. F., .	January 30, 1889,	Pennsylvania
Hermes, F. J., . . .	May 28, 1891,	Pennsylvania
Hesson, William V., . . .	March 12, 1891,	Pennsylvania
Hewitt, C. S. P., V. Rev. A. F.,	February 26, 1891,	Dist of Colum.
Hierholzer, M. D., John C., .	July 31, 1890,	Pennsylvania
Higgins, Rev. James T., . . .	December 11, 1890,	Pennsylvania
*Hiltermann, Rev. E. O., . . .	December 28, 1887,	Pennsylvania
Hintenach, O.S.B., Rt. Rev. And'w	July 9, 1890,	Pennsylvania
Hirst, Anthony A., . . .	October 30, 1890,	Pennsylvania
Hogan, Rev. Thaddeus, . . .	July 31, 1890,	New Jersey
Hogan, D. D., Rt. Rev. John J.,	February 26, 1891,	Missouri
Hookey, Anthony C., . . .	June 12, 1889,	Pennsylvania
Hookey, Charles G., . . .	June 3, 1886,	Pennsylvania
Hopkins, Rev. Thomas F., . .	April 24, 1889,	South Dakota
Horn, John J., . . .	May 29, 1890,	Pennsylvania
Horn, Wm. H., . . .	May 29, 1890,	Pennsylvania
Horstmann, D. D., Very Rev. I. F.,	July 22, 1884,	Pennsylvania
Horstmann, John F., . . .	May 29, 1890,	Pennsylvania
*Huber, Rev. James A., . . .	December 29, 1886,	Pennsylvania
Huber, O.S. B., Rev. Vincent,	January 30, 1890,	Pennsylvania
Huneker, John F., . . .	November 2, 1887,	Pennsylvania
†Huneker, Mrs. John, . . .	November 26, 1890,	Pennsylvania
*Ireland, D. D., Most Rev. John,	September 8, 1886,	Minnesota
Jaillet, Very Rev. C., . . .	August 31, 1887,	Texas
Jeggle, O.S.B., Rev. M., . . .	September 14, 1887,	Maryland

NAME.	DATE OF ELECTION.	STATE.
Jenkins, Michael,	February 28, 1891,	Maryland
Johann John A.,	October 31, 1889,	Pennsylvania
Jordan, S. J., Rev. P. A., . .	July 22, 1884,	Maryland
Junker, Jules,	October 30, 1885,	Pennsylvania
Keane, D. D., Rt. Rev. John J.,	February 26, 1891,	Dist. of Colum.
Keating, J. Percy,	March 26, 1885,	Pennsylvania
*Keating, M. D., John M., . .	June 13, 1890,	Colorado
Keegan Michael,	May 29, 1890,	Pennsylvania
Keen, L.L. D., Gregory B., . .	August 28, 1890,	Pennsylvania
Keefe, Joseph I.,	May 28, 1891,	Pennsylvania
Kelly, Denis B.,	February 1, 1886,	Pennsylvania
Kelly, M. J.,	April 24, 1890,	Pennsylvania
Kelly, Rev. J. C.,	March 10, 1886,	Pennsylvania
Kelm, Charles,	May 28, 1891,	Pennsylvania
Kempker, Rev. John F., . . .	January 14, 1886,	Iowa
Kennedy, Charles D.,	May 29, 1890,	Pennsylvania
†Kennedy, Hon. Joseph P., . .	March 10, 1886,	Pennsylvania
Kennedy, John D.,	May 29, 1890,	Pennsylvania
†Kehoe, Lawrence,	December 3, 1884,	New York
King, James W.,	January 20, 1888,	Pennsylvania
Kittell, Rev. Ferd.,	June 11, 1891,	Pennsylvania
Knott, Hon. A. Leo,	December 12, 1889,	Maryland
Krake, Rev. G. H.,	June 8, 1887,	Pennsylvania
Krein, Charles B.,	May 29, 1890,	Pennsylvania
Kuhn, John A.,	June 11, 1891,	New York
Kremp, Edward S.,	February 27, 1889,	Pennsylvania
Lagan, Charles A.,	March 27, 1889,	Pennsylvania
Lagan, Mrs. C. A.,	November 26, 1890,	Pennsylvania
Lambert, Miss Elizabeth, . .	May 28, 1891,	Pennsylvania
Lane, Rev. Hugh,	October 1, 1884,	Pennsylvania
Larkin, Rev. Thomas,	October 31, 1888,	Pennsylvania
*Lebreton, Rev. E. V.,	December 8, 1886,	Arizona
Leslie, John A.,	March 13, 1890,	Pennsylvania
Lewis, J.,	September 24, 1891,	Pennsylvania
Lingg, Fred. C.,	January 30, 1889,	Pennsylvania
Lloyd, Mrs. E. H.,	February 26, 1891,	Pennsylvania
Logue, Rev. Thomas A., . . .	January 14, 1886,	Pennsylvania
Loughlin, D. D., Rev. J. F., . .	February 26, 1891,	Pennsylvania
Love, M. D., Louis F.,	January 14, 1886,	Pennsylvania
Lyon, Henry F.,	February 1, 1886,	Pennsylvania
Maher, M. D., A. J.,	April 30, 1891,	Pennsylvania
Maher, Jerome A.,	October 31, 1889,	Pennsylvania
Mahony, Daniel H.,	September 10, 1884,	Pennsylvania
Mahony, Rev. Martin,	December 4, 1889,	Minnesota
Mair, Charles A.,	February 26, 1891,	Illinois
Maitland, John J.,	May 29, 1889,	Pennsylvania

NAME.	DATE OF ELECTION.	STATE.
Martin, Simon J.,	November 2, 1887,	Pennsylvania
Marty, D. D., Rt. Rev. M., .	February 26, 1891,	S. Dakota
Matlack, W. Carroll, . . .	March 13, 1890,	Pennsylvania
McCabe, Rev. Luke V., . . .	July 29, 1884,	Pennsylvania
McCaffrey, Hugh,	December 12, 1889,	Pennsylvania
McCaffrey, J. Carroll, . . .	July 22, 1884,	Oregon
McCaffrey, James A., . . .	January 14, 1886,	Pennsylvania
McCann, M. J.,	September 29, 1886,	Pennsylvania
McCort, Rev. John J., . . .	September 11, 1889,	Pennsylvania
McCullen, Joseph P., . . .	December 8, 1886,	Pennsylvania
McDevitt, Rev. P. R., . . .	October 31, 1888,	Pennsylvania
MacDonald, John J., . . .	May 29, 1890,	Pennsylvania
McDonald, Rev. O.,	September 8, 1886,	Missouri
McDonough, M. F.,	January 29, 1891,	Pennsylvania
McEnroe, Rev. M. C., . . .	October 30, 1885,	Pennsylvania
McElhone, Rev. E. V., . . .	February 27, 1890,	Pennsylvania
McFadden, Charles,	May 29, 1890,	Pennsylvania
McFadden, Charles Jr., . . .	May 29, 1890,	Pennsylvania
McFadden, W. C.,	September 8, 1886,	Pennsylvania
McGarry, A. J.,	May 28, 1891,	Pennsylvania
McGinnis, John J.,	June 11, 1891,	New York
McGinnis, Rev. Bernard, . .	January 29, 1891,	Pennsylvania
McGlensey, Mrs. Mary L., .	March 12, 1891,	Pennsylvania
McGlinchey, Rev. D. I., . .	December 26, 1889,	Pennsylvania
McGlinn, John,	March 13, 1890,	Pennsylvania
McGrath, W. V.,	December 23, 1890,	Pennsylvania
McGuigan, M. D., John J., .	December 12, 1890,	Pennsylvania
McGovern, D. D., Rt. Rev. Thomas,	April 30, 1891,	Pennsylvania
†McHugh, Rev. John A., . .	September 10, 1884,	South Carolina
*McIntosh, H. F.,	December 14, 1887,	Canada
McKeone, Charles,	June 8, 1887,	Pennsylvania
McLaughlin, J.,	May 28, 1891,	Pennsylvania
McMahon, Thomas F., . . .	March 13, 1890,	Pennsylvania
McManus, Charles A., . . .	April 25, 1890,	Pennsylvania
McManus, F., Jr.,	April 28, 1886,	Pennsylvania
McManus, John J.,	June 8, 1887,	New York
McMenamin, John F., . . .	July 29, 1884,	Pennsylvania
McMillan, C. S. P., Rev. Thos.,	July 22, 1884,	New York
*McNulty, Rev. P. F., . . .	November 24, 1886,	Pennsylvania
McPhilamy, Rev. H. P., . . .	October 31, 1888,	Pennsylvania
McQuade, Rev. John F., . . .	September 26, 1888,	Pennsylvania
McVey, John J.,	September 10, 1884,	Pennsylvania
McWade, Robert M.,	July 22, 1884,	Pennsylvania
McWilliams, D. A.,	June 11, 1891,	Connecticut
Meade, Capt. R. W.,	May 29, 1889,	U. S. N.
Megargee, S. E.,	May 28, 1891,	Pennsylvania

NAME.	DATE OF ELECTION	STATE.
Meigs, Miss Anna E., . . .	May 28, 1891,	Pennsylvania
Merino, Augustine J., . . .	May 29, 1890,	Pennsylvania
Meyer, C. Carroll,	February 1, 1886,	Pennsylvania
Middleton, O.S.A., D.D., Rev.T.C.,	July 22, 1884,	Pennsylvania
*Michel, Jacob, Sr.,	February 27, 1889,	Pennsylvania
Michel, Jacob, Jr.,	March 13, 1889,	Pennsylvania
Molineaux, E. J.,	February 24, 1887,	Pennsylvania
Moore, D.D., Rt. Rev. John, .	March 12, 1891,	Florida
Moore, Thomas J.,	April 28, 1886,	Pennsylvania
Morgan, S. J., Rev. J. A., .	November 12, 1885	Maryland
Moroney, James,	May 29, 1890,	Pennsylvania
Moosmüller, O. S. B., Rev. O.,	July 31, 1889,	Pennsylvania
Morrell, Edward de V., . . .	February 26, 1891,	Pennsylvania
Mullen, Rev. Charles, . . .	December 12, 1888,	Pennsylvania
*Mullen, Rev. James A., . . .	December 12, 1888,	Pennsylvania
*Mullen, Rev. Thomas F., . .	February 26, 1891,	Pennsylvania
Müller, John H.,	February 26, 1891,	Pennsylvania
Mulligan, Edward,	February 26, 1891,	Pennsylvania
Murphy, Hon. E. H.,	November 2, 1887,	New Jersey
Murphy, M.,	December 19, 1884,	Pennsylvania
Murphy, Rev. Edward J., . . .	December 28, 1887,	Massachusetts
Murphy Rev. Eugene,	September 25, 1890,	Pennsylvania
†Nebinger, M.D., Andrew, . .	December 10, 1884,	Pennsylvania
Nevin, Rev. Jeremiah D., . .	October 31, 1888,	Pennsylvania
Newlin, J. W. M.,	April 24, 1890,	Pennsylvania
Nolan, M.D., Edward J., . . .	February 26, 1891,	Pennsylvania
‡Nolan, John J.,	December 19, 1884,	Pennsylvania
Nolan, Philip A.,	July 29, 1884,	Pennsylvania
Nugent, Rev. F. J.,	February 26, 1891,	Wyoming
O'Brien, Hon. W. J.,	June 11, 1891,	Maryland
O'Donnell, Patrick,	December 29, 1886,	Pennsylvania
O'Neill, Patrick,	December 26, 1889,	Pennsylvania
O'Neill, Rev. Joseph H., . . .	February 26, 1891,	Pennsylvania
*O'Harra, M. D., Michael, . .	July 22, 1884,	Pennsylvania
O'Neill, Thomas,	May 29, 1890,	Pennsylvania
O'Farrell, D. D., Rt. Rev. M. J.,	November 28, 1888,	New Jersey
O'Reilly, John A.,	March 12, 1891,	Massachusetts
O'Reilly, Rev. P. R.,	July 31, 1889,	Pennsylvania
*O'Rourke, John J.,	January 9, 1885,	Pennsylvania
*O'Sullivan, D. A.,	November 2, 1887,	Canada
Pallen, Condé B.,	June 11, 1891,	Missouri
Penny, Joseph,	October 30, 1885,	Pennsylvania
†Pequignot, Constant,	December 3, 1884,	Pennsylvania
Pequignot, Z. J.,	April 30, 1891,	Pennsylvania
†Persch, John P.,	June 29, 1887,	Pennsylvania
Peterson, M. D., R. E., . . .	February 26, 1891,	Pennsylvania

NAME.	DATE OF ELECTION.	STATE.
Pfraengle, O. S. B., D. D., Rt. Rev.		
Hilary,	September 11, 1890,	New Jersey
Pierron, O. S. B., Rev. Edwin,	July 9, 1890,	Pennsylvania
Pierra de, Miss M. R.,	September 24, 1891,	Pennsylvania
Power, William J.,	September 10, 1884,	Pennsylvania
Prendergast, M. D., J. F., . .	February 1, 1886,	Pennsylvania
Priestman, Miss A. B.,	March 12, 1891,	Pennsylvania
†Quinn, Patrick,	March 10, 1886,	Pennsylvania
Rafter, Rev. Thomas,	March 12, 1891,	Ohio
Raleigh, Walter,	January 30, 1889,	Pennsylvania
Randall, Miss Meta N.,	March 12, 1891,	Pennsylvania
Rehill, Matthew, -	September 28, 1887,	Pennsylvania
Reid, B. J.,	March 12, 1891,	Ohio
Reuss, Francis X.,	July 22, 1884,	Pennsylvania
Reily, John T.,	January 27, 1887,	West Virginia
Reynolds, Mrs. A. R.,	March 12, 1891,	Pennsylvania
Reynolds, Rev. J. A.,	June 28, 1888,	New Jersey
Riley, Rev. James A.,	August 29, 1888,	Pennsylvania
Rogers, Colonel John I.,	February 26, 1891,	Pennsylvania
Rohè, M. D., George H.,	February 26, 1891,	Maryland
*Roth, Professor Edward,	October 1, 1884,	Pennsylvania
Rudd, Daniel O.,	February 26, 1891,	Ohio
Ryan, Matthew A.,	April 24, 1889,	Pennsylvania
Ryan, Michael J.,	August 31, 1887,	Pennsylvania
Ryan, D. D., Most Rev. P. J., . .	July 22, 1884,	Pennsylvania
Ryan, William H.,	December 11, 1890,	Pennsylvania
Salpointe, D. D., Most Rev. J. B.,	January 25, 1888,	New Mexico
Sandman, John T.,	May 29, 1890,	Pennsylvania
Schembs, D. D. S., John,	July 9, 1890,	Pennsylvania
Scravendike, J. F.,	March 27, 1890,	Pennsylvania
Seimetz, Rev. John A.,	September 12, 1888,	Pennsylvania
Sener, Samuel M.,	September 8, 1886,	Pennsylvania
Shea, LL. D., John Gilmary, . .	June 11, 1891,	New Jersey
Shedaker, C. E.,	April 24, 1890,	Pennsylvania
Sheedy, Rev. M. M.,	March 12, 1891,	Pennsylvania
Sherry, James F.,	May 29, 1890,	Pennsylvania
Sheppard, Israel F.,	February 26, 1891,	Pennsylvania
†Sherman, Mrs. Genl. W. T., . .	July 22, 1886,	New York
Sigl, C. SS. R., Rev. Chas., . .	March 26, 1885,	Oregon
Sinnott, Joseph F.,	February 26, 1891,	Pennsylvania
Smith, Miss Sarah Trainer, . . .	February 26, 1891,	Pennsylvania
Smith, Walter George,	March 26, 1885,	Pennsylvania
Solnce, Rev. J. M.,	December 11, 1890,	Minnesota
Spellissy, P. Henry,	January 9, 1885,	Pennsylvania
Stang, Rev. William,	December 10, 1884,	Rhode Island
Stedem, M. D., F. W. E.,	May 28, 1891,	Pennsylvania

NAME.	DATE OF ELECTION.	STATE.
Strittmatter, M. D., I. P., . . .	January 30, 1890,	Pennsylvania
Strong, William W., . . .	March 12, 1891,	Pennsylvania
Sullivan, Jeremiah J., . . .	December 9, 1885,	Pennsylvania
Sunderland, George W., . . .	July 30, 1891,	Pennsylvania
Taylor, Joseph Haire, . . .	December 8, 1886,	Pennsylvania
Tack, Theodore A., . . .	May 29, 1890,	Pennsylvania
Tiers, Joseph, . . .	February 26, 1891,	Pennsylvania
Tiers, Louis, . . .	March 12, 1891,	Pennsylvania
Timmins, Rev. Joseph F., . . .	June 11, 1891,	Pennsylvania
Thole, Francis H., . . .	June 11, 1891,	Pennsylvania
Thomas, C., . . .	March 13, 1890,	Pennsylvania
Thomas, Hon. J. J., . . .	July 31, 1889,	Pennsylvania
Thornbury, J. P., . . .	June 11, 1891,	Tennessee
Thouron, Mrs. Margaret, . . .	February 26, 1891,	Pennsylvania
Thouron, Nicholas, . . .	May 26, 1887,	Pennsylvania
Tobin, Francis Tracy, . . .	January 9, 1885,	Pennsylvania
Toner, John J., . . .	March 13, 1891,	Pennsylvania
Toomey, John A., . . .	June 11, 1891,	Pennsylvania
Trainor, Rev. J. F., . . .	October 31, 1888,	Pennsylvania
*Treacy, James J., . . .	January 9, 1885,	Pennsylvania
*Treacy, Rev. P. A., . . .	January 9, 1885,	New Jersey
Turner, Rev. James P., . . .	September 26, 1888,	Pennsylvania
*Twibill, George A., Jr., . . .	May 14, 1885,	Pennsylvania
Twibill, Thomas P., . . .	March 13, 1891,	Pennsylvania
Vanneman, T. H., . . .	February 26, 1891,	Pennsylvania
Walsh, Charles Harper, . . .	September 28, 1887,	Pennsylvania
Walsh, Philip J., . . .	November 26, 1890,	Pennsylvania
Walsh, Rev. William, . . .	September 28, 1887,	Pennsylvania
†Walsh, V. G., V. Rev. M. A., . . .	September 8, 1886,	Pennsylvania
Walsh, John F., . . .	March 13, 1890,	Pennsylvania
Ward, John A., . . .	April 24, 1890,	Pennsylvania
Watterson, A. V. D., . . .	February 26, 1891,	Pennsylvania
Werder, M. D., F. X., . . .	July 31, 1890,	Pennsylvania
†Westcott, Thompson, . . .	July 22, 1884,	Pennsylvania
White, Mrs. Caroline E., . . .	July 9, 1890,	Pennsylvania
Williams, W. R., . . .	December 19, 1884,	W. Virginia
Wimmer, Ernest, . . .	March 13, 1889,	Pennsylvania
Wimmer, M. D., Sebastian J., . . .	March 13, 1887,	New York
Wirth, C. SS. R., Rev. Joseph A., . . .	March 26, 1885,	New York
Wise, Joseph E., . . .	May 29, 1890,	Pennsylvania
Wolff, George D., . . .	July 22, 1884,	Pennsylvania
Zane, Jesse, . . .	March 26, 1885,	Pennsylvania
Zardetti, D. D., Rt. Rev. Otto, . . .	May 26, 1887,	Minnesota
†Zilliox, O. S. B., D. D., Rt. Rev. James, . . .	January 14, 1886,	New Jersey

IN MEMORIAM.

RIGHT REV. MGR. CORCORAN, D. D.

DIED AUGUST 28, 1889.

[Extract from Minutes of the Society's Proceedings.]

"WHEREAS, Right Rev. James A. Corcoran, D. D., has been called by his Divine Master to receive the reward of his labors, and

"WHEREAS, by his profound learning, his humble piety and his untiring zeal, he spread the light of the true faith ; therefore, be it

"*Resolved*, that by the death of Monsignor Corcoran, the American Catholic Historical Society loses its most learned member ; the Archdiocese of Philadelphia loses its greatest light, and the Universal Church loses one of its staunchest champions, and,

"*Resolved*, that these resolutions shall be printed in the third Volume of the Society's 'Records,' as a standing memorial of our appreciation of the merits of our departed member."

REV. J. H. BADDE.

DIED SEPTEMBER 11, 1890.

[Extract from Minutes of Society's Proceedings.]

"WHEREAS, Almighty God has, in His Divine Providence, called the Rev. J. H. Badde from the Temporal to the Eternal Life and,

"WHEREAS, the Rev. J. H. Badde has been an active member of the American Catholic Historical Society, therefore, be it

"*Resolved*, that the American Catholic Historical Society, by the death of the Rev. J. H. Badde, has lost a worthy member, and

"*Resolved*, that the members of the Society be requested to pray for his eternal rest, and

"*Resolved*, that these resolutions be spread upon the Minutes of the Society and printed in the next Volume of 'Records' of the Society."

LAWRENCE KEHOE.

DIED FEBRUARY 27, 1890.

[Extract from the Minutes of the Society's Proceedings.]

"WHEREAS, death has removed from our midst the noted journalist and publisher, Lawrence Kehoe, who devoted the best years of his life to the publication and circulation of Catholic literature, therefore, be it

"*Resolved*, that in his death the Society has lost one of its most distinguished members.

"*Resolved*, that a minute be made of our appreciation of his faithful service in the cause of Catholic literature."

RIGHT REV. JAMES ZILLIOX, O. S. B., D. D.

First Abbot of St. Mary's Abbey, Newark, N. J.

DIED DECEMBER 31, 1890.

PATRICK QUINN.

DIED JANUARY 28, 1891.

OWEN BRADY.

DIED JANUARY 29, 1891.

[Extract from Minutes of the Society's Proceedings.]

"WHEREAS, the American Catholic Historical Society has heard with sorrow of the death of Right Rev. James Zilliox, D. D., O. S. B., Mr. Patrick Quinn and Mr. Owen Brady; therefore, be it

"*Resolved*, that within a month the Society has lost three most valuable members, the Abbot Zilliox, being distinguished for his great piety and learning which advanced in a marked degree the interests of his own community and of the whole Church; Mr. Patrick Quinn being distinguished for his great humility and great charity, which were not confined to priest or continent, but extended to other countries in pursuit of worthy objects, and Mr. Owen Brady being remarkable for his strong faith, constant liberality and thorough honesty, and be it

"*Resolved*, that while we are reconciled to God's will, because we know that only through death can they come to Eternal Rest, we wish to place on record our admiration for their lives and our gratitude for their services."

MRS. THOMAS H. GREEN.

DIED FEBRUARY 6, 1891.

[Extract from the Minutes of the Society's Proceedings.]

"WHEREAS, death has suddenly and unexpectedly removed from our midst our worthy member, Mrs. Thomas H. Green; therefore, be it

"*Resolved*, that we place on record our appreciation of her excellent qualities as a generous Christian woman, and that we extend to her bereaved husband our warmest sympathies and most sincere condolence in his loss."

MRS. JOHN HUNEKER.

DIED APRIL 29, 1891.

[Extract from the Minutes of the Society's Proceedings.]

"WHEREAS, death has removed from our midst Mrs. John Huneker, therefore, be it

"*Resolved*, that we place on record our appreciation of her worth as an intelligent, devout and exemplary Catholic, and as a hearty well-wisher and active co-operator of the American Catholic Historical Society.

"*Resolved*, that we extend our warmest sympathies to the bereaved family."

RIGHT REV. KILIAN C. FLASCH, D. D.

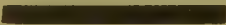
Bishop of La Cross, Wisconsin.

DIED AUGUST 3, 1891.

[Extract from Minutes of Society's Proceedings.]

"WHEREAS, death has removed from his earthly field of labor our most worthy and esteemed member, Right Rev. Kilian C. Flasch, D.D.; therefore, be it

"*Resolved*, that we place on record our appreciation of his zeal for Catholic history, which moved him to ally himself with our Society, though laboring in a field far distant from the home of the Association."



INDEX.

A.

Abbey, St. Vincents . . . 182, 183
 Abbey of Our Lady of La
 Trappe . . . 182
 Academy of Music, public
 meeting in . . . 44
 Acklam, Lord of the Manor of 218
 Act of Assembly Creating
 Board of Trustees of
 Sportsman's Hall. 165, 166
 Act of Toleration . . . 66
 Accuracy, Historical . . . 57, 70
 Address of President . . . 21
 Address of Cardinal Gibbons 51
 Address of Rt. Rev. Arch-
 bishop Ryan . . . 55
 Address of Rev. Ignatius F.
 Horstmann, D. D. . . 45
 Address of Hon. John Lee
 Carroll . . . 65
 Address of Henry F. Brownson 69
 Agents, Indian . . . 89, 90
 Agencies, Indian . . . 99
 Aledo, E. J. . . . 248
 Allemängel . . . 299
 Allentown . . . 299
 American Catholic Heroes . 73
 American Catholic History 74, 75, 78
 American Catholic Historical
 Society . . . 75, 81
 Organization of . . . 45
 Officers of, 1891 . . . 4
 List of Membership of 416-425
 By-Laws of . . . 11-19
 American Catholic Litera-
 ture . . . 72, 78
 American Catholic Truth So-
 ciety . . . 28
 American Benedictine House
 in Rome . . . 183
 Angelus among the Flat-
 heads . . . 97
 Annual Meeting . . . 21
 Andrews, Christian, 142, 145, 149
 Annual Appropriation . . . 16
 Annuities to Bitter-Root In-
 dians . . . 99
 Annunciation Church, Clevel-
 and . . . 139
 Anteli . . . 104
 Appointment of Members of
 Committees . . . 15
 Approbation of Archbishop
 Ryan . . . 46
 Appropriations for Indians . 99
 Arc, Joan of . . . 58
 Arch-Abbot Wimmer, Bio-
 graphical Sketch of . . 173

Army Officers . . . 91, 92
 Assistant Librarian . . . 15
 Asperum Collem . . . 298
 Augustine, Father . . . 115
 Autograph Collection. . . 22, 23

B.

Bacherl, Joseph . . . 177
 Badde, Rev. J. H., in Memo-
 riam . . . 426
 Badin, Very Rev. Stephen T. 130
 Bally . . . 295
 Baptisms at Goshenhoppen,
 for year 1765. . . 303-304
 for year 1766. . . 304-307
 for year 1767. . . 307-310
 for year 1768. . . 310-313
 for year 1769. . . 313-316
 for year 1770. . . 316-319
 for year 1771. . . 319-321
 for year 1772. . . 321-324
 for year 1773. . . 324-327
 for year 1774. . . 327-331
 for year 1775. . . 331-334
 for year 1776. . . 334-338
 for year 1777. . . 338-342
 for year 1778. . . 343-347
 for year 1779. . . 347-351
 for year 1780. . . 351-353
 for year 1781. . . 353-358
 for year 1782. . . 358-364
 for year 1783. . . 364-369
 for year 1784. . . 369-373
 for year 1785. . . 373-378
 Baptiste, the Lean, . . . 105
 Bar, Martha . . . 223
 Barbelin, Father . . . 250, 251
 Barry, John . . . 198
 Barclay, John . . . 213
 Beale, General . . . 222
 Bedini, Cardinal, Papal Nuncio 182
 Benedictine Order . . . 115
 Established in Germany . 178
 Rapidity of growth of, in
 America . . . 183
 Benedictine Society, incorpo-
 ration of . . . 182
 Benedictines in Georgia . . 185
 Bequest, form of . . . 2
 Beyers, John Baptiste . . . 203
 Biographical Sketch of Arch-
 Abbot Wimmer . . 174-192
 Bitter Root . . . 88, 98, 99, 108
 Bitter Root Valley . . 97, 98, 105
 Blakely, Very Rev. Aloysius
 M., C. P. . . . 189
 Blackfeet . . . 97, 99
 Blessing of Holy Father . . 46
 Blairsville, Indiana . . . 173

- Blue Mountains 299
 Board, Organization of 14
 Boarding school for Indian girls 102
 Boff, Mgr 139
 Bond, Jonathan 195
 Bourke, Dr. Theobald 195
 Bovey and Armstrong 114
 Brady, Owen, In Memoriam 427
 Bradford, Thomas 226
 Bradford, Capt 198
 Brandywine, Battle of 222
 Bridgeport, Barbadoes 202
 Brouillet, Very Rev. J. B. A 100
 Brouwers, Father, 143, 144, 145, 146, 147, 148, 149, 161
 Illness of 146, 147
 Will of 146, 148
 Death of 146, 147
 Executors of will of 149
 Vendue of articles belonging to 149
 Brownson, Henry F., address of 69
 Building Fund 9, 50
 Buffalo hunts 96, 99
 Bull cursing, of the Pope 60
 Bull, J. P 250
 Bureau of Information to Catholics 80
 Bureau, Catholic Indian 100, 101
 Burials at Goshenhoppen, 1765-1785 389-398
 Burns's Tavern 204
 Burt, Governor 112
 Butler, Pa., Benedictines at 183
 By-Laws 11-19, 23
 Revision and enactment of 8, 19 24
 Byrnes, Rev. Michael 136
- C**
- Call for Organization of A. C. H. S., Signers of 45
 Callender 229
 Cameron's Bottom, Pa. 169
 Cannon, Father 115, 116, 118
 Carey, Mathew 224
 As a Shorthand Writer 224
 Studying Lloyd's System of Shorthand 225
 Carroll, Hon. John Lee, Address of 65
 Carroll, Charles, of Carrollton 222
 Carroll, Rev. J., Letter of to Lloyd 227
 Carroll, Rt. Rev. Dr. 150, 151, 222, 227
 Carrolltown, Father Boniface at 178
 Benedictines at 183
 Carson, Robert and Elizabeth 223
 Carson, Miss Mary 223, 224
 Carson, Charles 223
 Cathedral in Omaha 115
 Cathedral on the Flats, Cleveland 137, 138
 Catholics in Penna 194
 In Maryland 194
 Exclusion of, from Office by Test Oath 198
 Catholic Choir Music in Philadelphia 248, 249, 250, 251, 252
 Catholic Clergymen kept out of Indian Reservations 100
 Catholic College at Georgetown 213
 Catholic Historical Society 63, 81
 Catholic Historical Library 47, 48, 72
 Catholic Historians 74
 Catholic Indian Bureau 100, 101
 Catholic Graveyards in Year 1765 300
 Catholic Literature 76, 78, 82
 Catholic Missionaries 58, 100
 Catholic Press 79
 Catholic Reference Library 67
 72, 76, 77, 80, 81, 82, 83
 Catholic Traditions 67
 Catholic Universe Office 133
 Catholicity in Pennsylvania 142
 In Western Pennsylvania 142
 143, 149, 160
 Cause, Rev. John Baptiste 143, 146
 147, 148, 149, 151.
 Embezzlement of Father Brouwer's money by 147
 Imprisonment of 147
 Cedar Creek 298
 Certificate of Membership 10, 11 23
 Chairmen of Standing Committees, Reports of, 21, 37, 38, 40
 Chairman of Mass Meeting at Academy of Music 45, 55, 64, 69
 Charter granted to A. C. H. S. 46
 Chinooks 97
 Christianity on Western Continent 65
 Church, Building of, at Sportsman's Hall 172
 Church of the Nativity, Cleveland 137
 City Tavern 205
 Clagett, A. G. 250
 Clarke, James S. 133
 Clarke, Edmund 133
 Clergymen, Use of a Reference Library to 80
 Cleveland, Moses 129
 Cleveland, Survey of 129
 Orthography of 130

- Cleveland, Early Catholicity in 129
 141
 First Church in 134
 First Church in, dedica-
 tion of 134
 First Catholic Congrega-
 tion in 135
 First Organist of St. Mary's
 Church in 135
 Cathedral of . . . 136, 137, 138
 Coghlan, Mark 203
 Cole, Peter 146
 Collem Acutem 298
 Collins, Chas. J. 251
 Columbus, Christopher 57
 Commissioners of Indian Af-
 fairs 89, 90, 100
 Committee on Finance . . . 9, 15, 16
 Committee on Hall 9, 15, 17
 Report of 40, 41, 42, 43
 Committee on Library and
 Cabinet 9, 15
 Report of 37
 Committee on Historical Re-
 search 9, 15, 16
 Report of 38, 39
 Committee on Publication 9, 15, 17
 Notice by 2
 Preface by 5
 Introduction by 7, 8
 Footnote concerning Li-
 brary by 36
 Footnote concerning Pub-
 lic Meeting by 44
 Footnote concerning
 Thomas Fitzsimons'
 Marriage by 199
 Introduction to Article on
 St. Mary's Graveyard by 253
 Footnotes concerning St.
 Mary's Graveyard by . . 253
 266, 267, 268, 271, 276, 278, 284
 Introduction to "Paschal
 Confessions," etc., at
 Loretto, Pa., by 399
 Footnote concerning List
 of Membership by . . . 416
 Committees, Special 18
 Committees, Standing, Re-
 ports of 21
 Communions, Paschal, at Lo-
 retto, Pa., in 1810 . . 399-401
 Confessions, Frequent among
 the Flatheads 96
 Confessions, Paschal, at Lo-
 retto, Pa., in 1811 . . 401-406
 In 1813 406-413
 Confirmations at Loretto, Pa.,
 in 1811 413-415
 Congregational Singing among
 the Flatheads 109
 Connecticut Land Co. . . . 129, 130
 Conlan, Reverend James . . . 137
 Conewago . . 145, 146, 147, 151, 160
 Conwell, Bishop 167
 Conrad, Frowin, O. S. B., Rt.
 Rev. 185, 186, 190
 Congress, Stenographer to . . 221
 Conner, Philip S. P. 295
 Constitution of United States
 adopted in Pennsylvania 225
 Contents 3
 Conversions at Goshenhop-
 pen, Register of . . 377-378
 Copley, Father Thomas 66
 Cooper, Reverend M. 112
 Cook, Joseph 144
 Cook, Edward Hitch 250
 Corcoran, D.D., Rt. Rev. Mgr.,
 In Memoriam 427
 Corresponding Secretary, Re-
 port of 28
 Corrie, Henry 248, 249, 250
 251, 252
 Corrie, George J. 248, 250
 Corrie & Hubie, Messrs. . . . 250
 Cretin, Bishop Joseph 183
 Cradle of Catholicity in West-
 ern Pennsylvania 142
 Creighton, Mrs. Edward 122
 Creighton, College or Univer-
 sity 122
 Cursing Bull of the Pope . . . 160
 Cuming, Secretary 112
 Cuming, Acting Governor, 114, 118
 Cuming, Mrs. 114
 Curry, William 196
 Customs in Olden Times . . . 300
- D
- Dallas, Col., U. S. A., 194
 Daunas, Pedro Antonio, 248
 Davidson, John, 222
 Deer Lodge, 86, 87, 110
 Delegation of Indians to Wash-
 ington 100
 De Smet, Father 98
 Devise, form of 2
 Dictionary in Selish, 102
 Dillon, Rev. John, . . 131, 132, 133
 Document selecting Father
 Fromm as pastor 150
 Documents, original, in pos-
 session of George J. Cor-
 rie summary of . . 250, 251, 252
 Dorchester's History 62
 Dos Santos 248
 Dos Santos, A. F. 250
 Duane 229
 Duconick 248
 Dues 11

- Duffin, Captain Patrick W. 230, 231
 232, 233
 Dunlap, John 235
 Duties of Committee on His-
 torical Research 16
 Duties of Committee on Library
 and Cabinet 15
 E
 Easton, Pa. 298
 Ebensburg, Pa. 169
 Edelbrock, O. S. B., Rt. Rev.
 Alexis . . 184, 185, 186, 189
 Elections, method of 11
 Emonds, Rev. Father . . 113, 119
 Letter of 119
 Enactment of By-Laws 19
 Eutropius, Rt. Rev. Abbot . . 182
 Esling, Charles H. A., poem by 241
 Estimates of expenses 14
 European Catholic Historical
 Societies 50
 Ewing, General 101
 Executive Board, nominations
 and elections of . . . 13, 14
 F
 Falkner's Swamp 298
 Family names at Goshenhop-
 pen 301, 302
 Families—first settled at
 Greensburg 143
 Farmer, Father Ferdinand . . 297
 Farmer's Hall, Cleveland, O. 139
 Farrell, Dr. Matthew 195
 Ferry, Mr. James 114
 Festner 112
 Finance, Committee on . . . 9, 16
 Financial Secretary, report of 29
 Fink Rt. Rev. Louis 185
 Fintan, O. S. B., Rt. Rev. 185, 190
 First church and cathedral in
 Omaha 111
 First church in Omaha 113
 First church at Sportsman's
 Hall, subscription for
 building of 162
 First claim in Omaha 112
 First Mass in Omaha . . 113, 118
 Fitzmorris, Rev. T. J., paper
 by 111
 Fitzsimons, Thomas . 205, 214, 235
 Marriage of 199
 Flasch, D.D., Rt. Rev. Kilian,
 in memoriam 428
 Flathead Indians 85-110
 Church of the 94
 Men and women 95
 History of 97
 Funeral among 97
 Tribes of 98
 On the Buffalo Hunt 99
 Flathead Indians, Penal Code of 107
 Sunday with 109
 Fleet Prison, "to let" 230
 Fleming, Father 215
 Flick, Lawrence Francis, paper
 by 72
 Forbin-Janson, Bishop 134
 Forfeiture of Membership . . 10
 Forks in the Blue Mountains . 299
 Franciscan Fathers in Omaha 122
 Frombachs, Father James . . 298
 Frankford 299
 Franklin, Benjamin, famous
 aphorism of 209
 Freedom of religion in Penna. 193
 In Maryland 193
 Freeman, Philip 142
 French Catholics in Cleveland 132
 Friendly Sons of St. Patrick, 194,
 204, 205, 210
 Entertain Washington. . . 211
 Fromm, Rev. Francis, 149, 150, 164
 Suspension of 151
 Trial for the Ejection of . 152
 153, 154, 155, 157, 158, 159.
 Ejection of 159
 Appeal of to the Supreme
 Court 159
 Death of 160
 Funeral among Flatheads . . 97
 Furey, Francis T 199
 G
 Gales 229
 Gallagher, Rev. Michael . . 173
 Gallitzin, Rev. Demetrius . . 161
 164, 167, 168, 169.
 Letter of 167, 168
 Geisler, Father Luke 297
 German Catholics in Cleve
 land 135, 137, 138
 Geyerstanger, Frater Martin 181
 Gibbons, Cardinal, Address of 51
 Gibson, Friend 100, 101
 Gilmour, Bishop 139, 140
 Giorda, Father 102
 Gist, General 223
 Goshenhoppen . 142, 143, 295, 298
 Goshenhoppen Registers, De-
 scription of the Original
 Book 296, 297
 Goshenhoppen Register of
 Baptisms, 1765 . . 303, 304
 1766 304, 305, 306, 307
 1767 307, 308, 309, 310
 1768 310, 311, 312, 313
 1769 313, 314, 315, 316
 1770 316, 317, 318
 1771 319, 320, 321
 1772 321, 322, 323, 324
 1773 324, 325, 326, 327

Goshenhoppen Register of Baptisms, 1774, 327, 328, 329, 330, 331
 1775 331, 332, 333, 334
 1776 334, 335, 336, 337, 338
 1777 338, 339, 340, 341, 342
 1778 343, 344, 345, 346, 347
 1779 347, 348, 349, 350, 351
 1780 351, 352, 353
 1781 353, 354, 355, 356, 357, 358
 1782 359, 360, 361, 362, 363, 364
 1783 364, 365, 366, 367, 368
 1784 369, 370, 371, 372, 373
 1785 373, 374, 375, 376, 377
 Goshenhoppen Register of Conversions, 1781-1785 377, 378
 Goshenhoppen Register of Marriages, 1765-1779, 1784-1785 378, 379, 380, 381, 382, 383, 384
 Goesbriand de, Rev. Louis 137
 Golden, Contractor 134
 Grant, President 99
 Graessl, Father 215
 Graveyards, Catholic, in 1765, 300
 Graveyard, St. Mary's, Philadelphia 253-294
 Greateon, Father 196
 Green, Mrs. Thomas, in Memoriam 428
 Greene, General Nathaniel 223
 Greensburg, Pa 142, 144, 146, 152
 Griffin, Martin I. J. 63
 Paper by 221
 Gropengusson J. L. 251
 Gunter, E. W. 250
 Gwathmey, Samuel 250

H

Haid, D. D., Rt. Rev. Leo, 185, 189
 Hall, Committee on 9, 17
 Report of 40, 41, 42, 43
 Hamene Rev. J. 138
 Hamilton, Alexander 214
 Harding, Father 195, 197, 204
 Harold, Address of 196
 Haycock 298
 Helena 110
 Hell Gate, Treaty of 98
 Helbron, Rev. Father, 143, 160, 161, 162, 163, 164.
 Ministrations of 163
 Illness and death of 163
 Itinery of 164
 Henni, Father 134
 Herald, Penna., Evening 224
 Herndon House 113
 Hertford 299
 Heroes, American Catholic 73
 Higgins, Thomas 163, 165
 Hillegas, Michael 224
 Hilliard, Richard 133

Historians, Catholic 71
 Historical Research, Committee on 9, 16
 Report of 38, 39
 Historical Accuracy 57, 70
 Historical Papers 16
 Historical Society, American Catholic 75, 81
 History, Philosophy of 56
 American Catholic 74, 75, 78
 History of American Catholic Historical Society 7-10, 46
 History of Flathead Indians 97
 Hipelius O. S. B., Rev. Bede 188
 Hocken, Rev. Adrian 98
 Holy Family, Parish of, in Omaha 118
 Holy Father, Blessing of 46
 Holy Trinity, Congregation of, Philadelphia 143
 Hofmayer, O. S. B., Very Rev. Prior Michael 189
 Hopilpo 98
 Hood, Francis 251
 Horstmann, D. D., V. Rev. I. F., Address of 45
 Houck, Rev. G. F., Paper by 129
 House of Representatives U. S., place of meeting of, in Philadelphia 229
 Thomas Lloyd, first Reporter to 221
 Howard, Rev. Maurice 136, 137
 Huber, O. S. B., Rev. Vincent, Paper by 142
 Hughes, John, Stampmaster 200
 Hunecker, Mrs. John, in Memoriam 428
 Hunt, Rev. Father 189
 Hunter, Joseph 145
 Hustler, William 218
 Hustler of Acklam, Family of, 218

I.

Increment to American Catholic Population 74
 Ignace, the Indian Chief 104
 Indiana, Pa., Benedictines at 181
 183.
 Indians 88, 89, 90, 91, 112
 Gospel to the 66
 Work among, of St. John's, Minnesota 184
 Indians, Flathead 85, 86, 87, 88
 89, 90, 91.
 Indian Affairs, Commissioners of 89, 90
 Indian Agents 89, 90
 Indian Agencies 99
 Indian Appropriations 99
 Indian Bureau, Catholic 100, 101

- Indian Cabins 103
 Indian Curiosities 108
 Indian Endurance 108
 Induction into Office 14
 Instructions of Bishop Kenrick to Congregation at Sportsman's Hall . . . 171
 Ingersol, Jared 224
 Inglesi, Rev. A., Documents of, 196
 Irish Catholic Colonization Society 122
 Irish Catholics in Cleveland . 130
 Irish "Jumping the Park" . . 113
- J.
- Jenkinson, Mr. 114
 Jersia 299
 Jessup, Robert 195
 Jesuits, English, at St. Omers, inventors of Shorthand . 235
 Jesuit Fathers in Omaha . . 122
 Jesuit Missionaries 66
 Joan of Arc 58
 Jocko Valley 89, 93
 Jocko Reservation 98, 99
 Jones, Rev. Samuel Flood . . 203
 Joseph, Chief of Nez Percés, 108, 109
 Juncker, Reverend A. D. . . 132
- K.
- Kavanaugh, Father . . . 115, 118
 Kaufmann, Rev. Father . . . 189
 Keating, Father 215
 Kelly, Rev. William 116
 Kenrick, Bishop . . . 170, 171, 172
 Instructions to Congregation at Sportsman's Hall, 171
 Kehoe, Lawrence, in Memoriam 427
 Ketland, John . . . 204, 214, 217, 219
 Klapp, William H. 251
 Kramer, Rev. J. K. 138
 Kreusch, Rev. Mathias . . . 137
 Kuhn, Henry . . . 142, 144, 146, 161
- L.
- Ladies of the Sacred Heart . 122
 Lambing, Father 63, 142
 Lanigan, Father 160
 La Roche, Dr. 249
 La Trappe, Our Lady of . . . 182
 Lauderdale, Earl of 206
 Laws Governing Indians . . . 89
 Leamey, John 204, 209
 La Brun, Napoleon 248
 Lemke, Henry 178
 Lecha 299
 Library and Cabinet . . . 21, 25, 46
 Committee on 9, 15
 Library and Cabinet, Committee on, Report of, . . . 37
 Library, Catholic 75
- Library, Catholic Reference, 67
 72, 76, 77, 80, 81, 82, 83.
 Rules and Regulations for the Government of . . . 16
 Visitors to 16
 Libraries, Memorial 15
 Librarian, Duties of 13
 Librarian's Report . . . 33, 34, 35, 36
 Librarian, Assistant 15
 Liez, Anton 177
 Linn Township 299
 Literature, Catholic . . . 76, 78, 82
 Livessey, Henry 114
 Lloyd, Thomas 221
 Nativity and Parentage of, 221
 Godmother of 221
 Education of 222
 Emigrates to Maryland . . 222
 Joining the Revolutionary army 222
 Joining the 3d Maryland Regiment 222
 Wounded and taken prisoner 223
 Exchanged 223
 As a Witness in Lancaster, 223
 Becoming a Citizen of Pennsylvania 223
 In the Quartermaster's Department 223
 Meets Miss Mary Carson . . 223
 Trip to England 224
 Marriage of 224
 Secretary to Mr. Hillegas, 224
 Teaching Matthew Carey shorthand 225
 Publishing the debates of the Constitutional Convention 225
 Publishing the debates of the Convention of Pennsylvania on the proposed Constitution 226
 Publishing the Unerring Authority of the Catholic Church 227
 At the inauguration of Washington 228
 Publishing the Congressional Record 228
 As a member of the Tammany Society 228
 Chief of stenographers of H. R. 229
 Takes a trip to London . . 229
 Interests of, in London . . 229
 Issues commentaries on Constitution, U. S . . . 230
 Charged with libel 230
 Confined in "strong room," 231
 His own lawyer 231

- Lloyd, Thomas, his defense . . . 232
 Found guilty 232
 Sentenced 233
 Receives the pillory punishment. 233
 Diary of, kept in Newgate 233
 Work of, on shorthand, published 234
 Publications of, whilst in Newgate 235
 Aids establishment of manufactories in U. S. 235
 Returns to Philadelphia 236
 Again becomes stenographer to Congress 236
 As Secretary to Mr. Cooper, 236
 Attending Congress in Washington 237
 Teaching shorthand in Philadelphia 237
 Publishes his system of shorthand 237
 Assists in taking the census, 237
 Reporting the Conwell-Hogan-Harold contention 237
 Not mentioned in works on shorthand 237
 J. J. McElhone's opinion of, 237
 Death of. 238
 Place of burial of 238
 Publications of 239, 240
 Lloyd, Hannah 238
 Lloyd, William, father of Thomas 229
 Lloyd, Mrs. Thomas, Conversion of, to Catholicity 224
 Logan, Captain 110
 Londinium Redivivum. 203
 Long Swamp 299
 Longo Prato 299
 Long Meadows 299
 Loras, Bishop 113
 Louis IX 58
 Louis the First, King of Bavaria 177
 Louis' Mission of Munich 178
 Luke, Rev. John H 138
- M.
- Macungie 299
 Maes, Right Rev. Dr., 189, 190
 Maghee, William, . . . 144, 146, 149
 Maguire, Rev. Charles B. 164, 165
 Spiritual ministrations of 166
 Maiden Creek 299
 Maitland, John J. 253
 Maitland, Frederick Henry 206
 Maitland, Hon. Col 206
 Makunzie 298
- Malcolm, James Peller 203
 Mary, Queen of Scots 58
 Maryland, freedom of Religion in 193
 Convention in 1775 in 222
 Martin, Rev. Thomas 130
 Marty, O. S. B. Right Rev., 185, 187
 Mass at St. Ignatius Mission 109
 First in Omaha 113, 118
 Second in Omaha 114
 Mathews, Rev. Father 168
 May, Thomas 136, 137
 Maybury Furnace 299
 Meade, George 193-220
 Birth place of 194
 As a signer of the non-imp-
 portation Resolutions 200
 Meets his future wife 200
 Marriage of 203
 Baptism of his children 204
 Member of the Friendly
 Sons of St. Patrick 204
 As a founder of the Hiber-
 nian Society 204
 On relief committees 208
 As an "Associator" 209
 Leaving Philadelphia,
 when invaded by the
 British 209
 Investments and losses, 211, 212
 Residence of, in 1785 211
 Memoir of 213
 Portrait of 214
 As a prison inspector 215
 Vice-president of Sunday-
 schools 215
 Manager of Philadelphia
 Dispensary 215
 During epidemic of yellow
 fever 215
 Burial place of 216
 Residence of, in 1796 216
 As a subscriber to St. Au-
 gustine's Church, Phila. 217
 Retires from business 217
 Residence of, in 1806 217
 Last years of his life 219
 Meade, George and Garret,
 business place of. 202
 Loss of, by fire 202
 In freight and shipping
 business 203
 Mention of, in contempo-
 rary papers 204
 Meade, George & Co. 205, 206
 208, 210.
 Subscription of, to Wash-
 ington's troops 211
 Meade, Mrs. George 206, 207
 Meade, Catharine 195, 199
 Meade, Catharine Mary 203, 204

- Meade, Capt. R. W., paper by 193
 Meade, Capt. Richard W. . . . 196
 Meade, Robert 194, 198
 Children of 194, 195, 196
 Will of 195, 197
 Death of 197
 Meade, John 194
 Meade, Richard W. . . . 196, 210
 Meade, Garrett . 195, 198, 199, 204
 205, 207.
 Meade, Elizabeth 204, 214
 Meade, Garrett, son of George, 206
 Meade, Henrietta Constantia, 204
 Meade, George Stretch . . . 206
 Meade, Robert, son of
 George 207, 217
 Meade, George Gordon . . . 210
 Meade, Charlotte 211, 218
 Meade, Maria 211
 Meade, Col. Richard Kidder . 212
 Meade, Andrew 212
 Meade, Bishop William . . . 212
 Meade, Richard Worsam, son
 of George 216, 218
 Meade, George Jr 217
 Meagher, Thomas Francis . . 93
 Mebris. 299
 Meignen, Leopold 249
 Members and Membership . 11
 Membership, certificate of, 10, 11, 23
 Memorial of Osages 100, 101
 Memorial Libraries 15
 Memorial to Congress in Be-
 half of a Son of George
 Meade 219
 Meeting, Annual 21
 Public, in Academy of
 Music 44
 Meetings and Order of Business 14
 Stated, of the Society . . 14
 Public 14
 Merchants, Principal, of Phila-
 delphia in 1763 199
 Mervin Building, Cleveland . 131
 Metten, Abbey of 176, 177
 McCarthy, Rev. P.F., paper by, 121
 McDougal, Capt 198
 McElhone, J. J. 237, 238
 McGirr, Rev. Terence . . 164, 166
 167, 168, 169.
 Spiritual ministrations of,
 at Sportsman's Hall . . 169
 Petition for the removal
 of, from Sportsman's
 Hall 167, 168
 McLaughlin, Rev. Peter . . 135, 136
 137.
 Michelle 104
 Middleton, O.S.A., D.D., Rev.
 Thos. C., annual address
 by 21-26
 Middleton, O.S.A., D.D., Rev.,
 Notes on choir music by . 248
 Introduction to Goshen-
 hoppen Registers by, 295-302
 Miège, Bishop 115
 Minorite Order of St. Francis. 143
 Minutes of Sportsman's Hall,
 Extracts from 170
 Missillem torrentem. 299
 Missionaries, Catholic 58
 Misrepresentation of Catholic
 Doctrine 62
 Missoula 87, 88, 110
 Mitchell, William 205
 Montem Acutem 298
 Morgan, Dr. 223
 Morris, Robert 224, 236
 Most Blessed Sacrament,
 Church of 295
 Moylen, Stephen 204, 205
 Mt. Olivet 298
 Mt. St. Mary's, Emmettsburg,
 Md. 170
 Muhlenberg, Rev. 224
 Mullen, Rt. Rev. D. 189, 190
 Müller, O. S. B., Rev. Dr.
 Adelbert. 184
 Munich, St. Michael's in . . . 178
- N
- Neale, Leonard 222
 Neale, Henry 222
 Nebraska and Iowa, Ferry Co., 113
 Nez Percés, rising of, 108, 109, 110
 Nesbitt, John M. 205, 212
 Nesbitt, J. M., & Co 212
 Neumann, Bishop 298
 New Jersey 299
 Newland, W. H. 251
 Nockemixon 299
 Non-importation Resolutions, 200
- O
- O'Brein, Rev. Father 164
 O'Connor, D.D., Rt. Rev. James, 85
 In Omaha 121
 Birth-place of 121
 Education of 121
 Ordination of 121
 As Rector of St. Charles'
 Seminary 121
 As Rector of St. Michael's, 121
 As Pastor of St. Domin-
 ick's, Church, Philadel-
 phia 121
 Consecration of 121
 Arrival of, in Omaha . . 121
 Disapproving State Aid
 for Church Institutions, 124
 Refusal of, to Consecrate
 Graveyards 125

O'Connor, D.D., Rt. Rev. James,	
Edifying Characteristics of,	126
Disdain for Wealth of, . .	127
Charity of	127
Length of Episcopacy of .	127
Illness of	127
Death and Burial of . . .	128
O'Connor, Bishop Michael .	173
178, 179, 180.	
Officers A. C. H. S., Reports of,	121
Officers and Their Duties . .	12
Officers, Army	91, 92
O'Gorman, Rt. Rev.	115
Consecration of	115, 122
O'Hara, Rt. Rev. Dr.	189, 190
Old Claim House, Omaha . .	112
Omaha, Pioneer of Religion in,	111
First Church and Cathed-	
ral in	111
First Minister in	112
First Minister of Catholic	
Church in	113
Building of first Catholic	
Church in	114
Persons who helped to	
Build the first Church in,	114
Becoming the Seat of the	
Episcopacy	115
Early Pastors of	116
Building of Cathedral in .	116
Early Catholic Schools of,	117
First and second Mass in,	118,
119.	
Catholic Population of . .	121
First Organist in	116
Churches in	122
Diocese of	124
O'Neil's Victory	180
Order of Business	14
Osages	100
P	
Paint Forge	299
Pamphlet in Selish Language,	102
Papers, Historical	16
Papooses	95
Pellentz, Father, 146, 147, 151,	160
Pennsylvania, Freedom of Re-	
ligion in	193
Pennsylvania Hospital Fund .	197
Pennsylvania Packet	225
Penrose, Bartholomew . . .	196
Penal code of Flatheads . .	107
Pettit, Wm. F.	250
Pfrangle, Rt. Rev. Hilary, 184,	190
Phelan, Father	160
Phelan, Rt. Rev. Dr.	189, 190
Philadelphia Bank	147
Philomena Saint, cathedral of,	
Omaha	122, 128
Church of, Omaha	115

Philosophy of History	56
Pine Township	299
Pioneer of Religion in Omaha,	111
Point, Father	96
Poles, Catholic in Cleveland .	139
Poor Clares in Omaha	122
Polygamy among the Flatheads,	96
Powers, Father	115
Prejudices in Study of History,	59
President, duties of	12
President, Annual Address of,	14, 21
Press, Catholic	79
Prettyjohn John	206
Priories, Benedictine, in U. S.,	185
Prison at St. Ignatius Mission,	183
Probst, John	142, 143
Protestant Control of Indian	
Agencies	100
Providence, Pa	299
Public Meetings	14, 16
Publication, Committee on, 9, 17, 25	
Public Meeting in Academy of	
Music	44
Purcell, Bishop . 131, 133, 134, 135	

Q

Quakers in charge of In-	
dians	100, 101
Quinn, Patrick, in Memoriam,	427
Quorum of Society	14
Of Committees	15

R

Radamacher, Rt. Rev. Dr, 189, 190	
Rappe, Bishop . 135, 136, 137, 138	
Rawn, Captain	100
Readington	299
Reading, Pa	298
Reardon, John	195
Records, III. Volume of	5, 23
Recording Secretary, Report	
of	27
Records American Catholic	
Historical Society, 81, 82, 199	
Red Night	104
Reference Library, American	
Catholic, 67, 72, 76, 77, 80, 81,	
82, 83.	
Reformed Church	202
Registers Goshenhoppen, 295-398	
Reilly, John	195
Reisach, Augustus, Prince-	
Bishop of Munich	178
Religious of the Sacred	
Heart	122, 123
Reporter to the first House of	
Representatives U. S.	221
Reports of Officers and Chair-	
men of Standing Com-	
mittees	21

Report of Recording Secretary, 27
 Corresponding Secretary, 28
 Financial Secretary 29
 Treasurer 30, 31, 32
 Librarian 33, 34, 35, 36
 Committee on Library and
 Cabinet 37
 Committee on Historical
 Research 38, 39
 Committee on Hall, 40, 41, 42, 43
 Resolutions of Board of Trus-
 tees at Sportman's Hall, 470
 Revision and Enactment of
 Ordinances and By-Laws, 19
 Rice, Hon. Harvey 129, 131
 Rich Valley 299
 Ride of the Royal Wrath, 241, 247
 Ringele, Rev. Jacob 137
 Ritter, Father 266, 297
 Handwriting of 297
 Signature of 297
 Roberdeau, Daniel 209
 Robinson, K. C. M. G., Sir
 William 201
 Robinson, Capt. 199
 Rockhill 299
 Roosevelt, Hilbourne L. 249
 Roupp, Rev. N. 138
 Ruffner, Christian 142, 144
 145, 146.
 Ruffner, George 161
 Rules, Standing 18
 Rules and Regulations for the
 Government of Library, 16
 Ruscombmanor 299
 Rush, Dr. Benjamin 215, 223
 Theory of, about Yellow
 Fever 216

S

Saltsburg, Pa. 181, 299
 Sanguinist Fathers in Cleve-
 land 137
 Saucon 299
 St. Botolph 203
 St. Botolph's Church, London,
 203, 204
 St. Cloud, Minn. 184
 St. Ignatius' Mission 85, 87, 93
 94, 95, 96, 97, 98, 102, 103.
 St. George's Parish, Barbadoes 201
 St. John, University of 183
 St. John, Minn., Work among
 the Indians 184
 St. Joseph's Church, Philadel-
 phia 196
 St. Joseph's Franciscan Hospi-
 tal, Omaha 124
 St. Louis, Trip of Flathead
 Indians to 98
 St. Malachy's, Cleveland 138

St. Mary's Mission 87, 88
 St. Mary's Church, Omaha 114
 St. Mary Magdalen Church,
 Omaha 122
 St. Mary's-on-the-Flats, Cleve-
 land, 135, 136, 137, 138, 139
 140, 141.
 Last Days of 139, 140, 141
 St. Mary's of the Assumption,
 Cleveland 138
 St. Mary's, Elk Co., Pa. 181
 Benedictines at 181, 183
 St. Mary's Graveyard, Phila-
 delphia 253-294
 St. Michael's Parish, Barba-
 does 201
 St. Paul, Minn., Benedictines
 at 183
 St. Paul, Old Mission Church
 of, in Pennsylvania 295
 St. Patrick, Friendly Sons of, 194
 204, 210.
 St. Severins, Benedictines at, 183
 St. Stanislaus, Cleveland 139
 St. Stephan's, at Augsburg 177
 185, 186.
 St. Vincent's 142, 145
 172, 173, 182, 183, 184.
 Deeding of Church Prop-
 erty to 181
 An Independent Monas-
 tery 181
 Addition to Building 182
 Inauguration of Seminary, 182
 As an Abbey 182
 St. Vincent's College and
 Seminary, Memorial of,
 upon the death of Arch-
 Abbot Wimmer 192
 St. Wencelas, Cleveland 138
 St. Xavier's, Pa. 180
 Scanlan, Father 114, 115, 118
 Scherr, Leonard Gregor Von, 177
 Schneider, O. S. B., Rev.
 Augustine 189
 Schneider, Father 295, 296, 297
 Signature of 297
 School, Catholic, in Cleveland, 137
 Schools in Omaha 117, 122
 Schoolmasters at Goshenhop-
 pen 301
 Scots, Mary Queen of 58
 Secretary, Recording, Report
 of 27
 Corresponding, Report of, 28
 Financial, Report of 29
 Recording, Duties of 12
 Corresponding, Duties of, 12
 Financial, Duties of 12
 Sentiment, American Catholic, 81
 Selish 98

- Seidenbush, O. S. B., Rt. Rev.
 Rupert 184, 185
 Seven Mile Farm 180
 Shakespeare Hall in Cleveland, 131
 Sharp Mountain 298
 Shea, Dr. John Gilmory . . 63, 295
 Signers of Call for Organization
 of American Catholic
 Historical Society 45
 Sioux 97, 99
 Sisters of Providence . 87, 102, 122
 Sisters of Charity 87
 Sisters of Mercy . . 116, 122, 127
 Sisters of St. Francis in Omaha, 122
 Sisters of Mercy at St. Vincent's, 180
 Sister Mary Xavier, Letter of
 238, 239
 Skidaway Island, Ga. 185
 Smith, John P. 250
 Snake Indians 98
 Society, American Catholic
 Historical 75, 81
 Spafford, Augustus 129
 Special Committees 18
 Special Meetings 14
 Spiritual Ministrations of
 Father Maguire 166
 Of Rev. Terence McGirr . 169
 Sportsman's Hall 142-173
 As the Cradle of Catholi-
 city in Western Penna. . 142
 Settled from Vicinity of
 Goshenhoppen 142
 Names of first settlers of . 143
 First Pastor of 143
 Origin of name of 144
 Purchase of by Father
 Brouwers 144
 Development of 145
 Difficulties of, through
 Father Cause 146
 Loss of its first Pastor . . 146
 Taken Possession of by
 Father Cause 147
 Father Brouwers' Will
 concerning 148
 Vendue of Personal Prop-
 erty at 149
 Visited by Father Fromm, 149
 Documents making Father
 Fromm Pastor of 150
 Troubles of, through Fa-
 ther Fromm 151
 Ejection of Father
 Fromm from 152
 Trial in ejection of Father
 Fromm from, 152, 153,
 154, 155, 156, 157, 158, 159
 Verdict in Trial of Eject-
 ment of Father Fromm
 from 159
 Sportsman's Hall. Visited by
 Father Whelen 160
 Visited by Father Pellentz, 160
 Father Helbron appointed
 Pastor of 160
 Record of Baptisms kept
 by Father Helbron at . 161
 Building of New House by
 Father Helbron at . . . 161
 Subscriptions for the
 Building of the Church of, 162
 Illness of second Pastor of, 163
 Of Father Helbron's min-
 istrations at 163
 Visited by Father O'Brien, 164
 Visited by Father McGirr, 164
 Visited by Dr. Gallitzin . 164
 Father Charles B. Maguire
 as Pastor of 164
 New Barn built at 165
 Dissatisfaction with Father
 Maguire at 165
 Vested in a Board of Trus-
 tees by Act of Assembly, 165
 166.
 Record of Father Ma-
 guire's Ministrations at . 166
 Father Terence McGirr as
 Pastor of 166
 Trouble at, between some
 Members of Congrega-
 tion and Father McGirr, 167
 Letter of Prince Gallitzin
 concerning Troubles at, 167
 168.
 Father McGirr's Minis-
 trations at 169
 Extracts from Resolutions
 of Trustees of 170
 Father James Stillinger as
 Pastor of 170
 Visited by Bishop Kenrick, 171
 Abdication of Trustee-
 ship of 172
 Sportsman's Hall changed to
 St. Vincent's, . . . 172, 173
 Springforge 299
 Stamped Paper, Arrival of, in
 Philadelphia 199, 200
 Standing Committees 15
 Reports of 9, 21
 Standing Rules 18
 Stenographer of Congress . . 221
 Stephens, Hon. Isaac 98
 Steward, John 222
 Stillinger, Rev. James A. . 170, 171
 172, 173.
 Stoneton, Lady 221
 Stoneton, Lord 222
 Stretch, George 195, 196, 197
 Stretch, Thomas 196, 197, 207

Stretch, Joseph	197
Subscription List for Building of first Church at Sports- man's Hall	162
Sultzbeck, William	177
Surgeon at Goshenhoppen	301
Swanwick's Poems	203
Synopsis of Ministrations of Father Helbron	163

T

Teachers, Early, in Omaha	117
Tepees	103
Territorial Capital of Ne- braska	112
Thomas, John Allen	222
Tilghman, Tench	212
Tinicum	299
Toleration Act	66
Topper, Mr., Father Fromm's Agent	160
Tracy, Father	115, 118
Traditions	65
Traditions, Catholic	69
Trappist Monastery at Dubuque	115
Treasurer, Duties of	13
Report of	30, 31, 32
Trusteeship, Abdication of, at Sportsman's Hall	172
Truth Society, American Cath- olic	28
Tuigg, Rt. Rev., Bishop of Pittsburgh	185
Tyng, Rev. Stephen H.	250

U

University of St. John's, Minn.	183
---	-----

V

Vice-President, Duties of	12
Visitors to Library	16
Vicariate of Kansas and Ne- braska	115, 122

W

Wamelink, Mr. John T.	135
Warwick	299
Washington County	160
Washington, George	205, 211
212, 222, 223, 228.	
Centennial Anniversary of the Inauguration of	7, 221
Weekes, Mrs. Mary	250
Weekes, Ralph	206
Weekes, Hon. Ralph	206
Weissenburg	299

Weithendael	299
Welsh, Mrs. John R.	248
Western Reserve	129, 130
Western Pennsylvania	143
Catholicity in	142, 143
Wheeling, Father	160
Whipping Indians	105, 106
White, Rev. William	209
Whitefield, Archbishop	170
Wilson, James	226
Wimmer, Rev. Boniface	173
Wimmer, M. D., Sebastian, J., Paper by	174
Wimmer, Arch-Abbot, Bio- graphical Sketch of, 174-192	
Birthplace of	176
Course of Studies of	176, 177
Professor at Edenstetten, 177	
Turning to the New World, 177	
Trip to America	178
At Carrolltown, Pa.	179
At St. Vincent's	179
Gives Religious Habit to A-sociates	180
Ordination of Companions of	182
Vis-its Germany	182
Visits Rome	182
Made Abbot	182
Made President of all Ben- edictine Monasteries in America	183
Visits Germany and Rome, 184	
Establishes Colonies in Southern States	184
Celebrates His Golden Jubilee	185, 186, 187
Created Arch-Abbot	187
Last Survey of His Reli- gious Family of	187
Death of	188
Funeral Ceremonies over, 188	
189, 190, 191.	
Wolf, O.S.B., D D., Rt. Rev. Innocent	185, 189
Wolfel and Baker	114
Worsam, Hon. Richard, Esq. 200	
201, 202, 205.	
Worsam, John	200, 201
Worsam, Mrs. Richard	201
Worsam Estate	201
Worsam, Charlotte	206
Wraith, Ride of the Royal, 241-247	

Z

Zilliox, Rt. Rev. Dr. James	185
In Memoriam	427
Zenner, Chas.	251

INDEX OF ADVERTISEMENTS.

[The friends of the American Catholic Historical Society will further the interests of the same by patronizing those who advertise in its "Records."

COMMITTEE ON PUBLICATION.]

- Abbey, Wm. M., Edison's Mimeograph, iii
 Academy, Mt. St. Joseph, Pa. vii
 Academy of Sacred Heart, Torresdale. xi
 Academy, St. Joseph's, Greensburg, xi
 Academy, St. Xavier xxxvii
 Academy of Notre Dame, Phila. xi
 Academic Institute, St. Mary's, Ind., xiii
 Altar Ornaments, Thackara Mfg Co. iv
 Altar Wines i, v, xx
 Altemus & Co., Stationers, etc. xiii
 American Cath. Hist. Researches xxiv
 American Ecclesiastical Review xxxvii
 American Line, Peter Wright & Sons, xl
 Antiques, Thompson & Shore xxxiv
 Architect, Edwin F. Durang xx
 Art Stained-Glass Mfg, Wm. Reith, xxvii
 Art Store, Newman's xxxvi
 Artificial Limbs, D. W. Kolbe & Son, xxix
 Augustine, M. F. & Son xxi
 Augustine & Baptiste, Caterers v
 Baily, Banks & Biddle v
 Baker, John C. & Co., Preparations of, ii
 Baltimore Publishing Company xiv
 Bambrick, Thos. H., Employment: ii
 Bedding, etc., Daniel Gallagher xv
 Bedsteads, Robert Kelso xxx
 Beneficial Saving Fund Society xxxii
 Benziger Bros., Historical Books xxv
 Bitting, Lewis W., Shirts xxxiii
 Blank Books, Mfg of, Stuart Bros. xxxiii
 Blank Books, D. J. Gallagher & Co., xxxviii
 Blank Book Mfg, Altemus & Co. xiii
 Blotters, Printers of, Wm. J. Dornan x
 Bonds, Wm. M. Christy's Sons & Co., xxix
 Bonds of Suretyship, The City Trust, xl
 Book-store, John J. McVey, 3d page cover
 Book Binders, Oberteuffer & Marlin xiii
 Boone, Jamison & Co., Altar Wines i
 Borax Soap, Chas. W. Young & Co. xx
 Bradley Brothers, Printers xii
 Brennan, George A., Undertaker xxix
 Breviaries, Fr. Pustet & Co. ii
 Building Lots, Cherbourg Park Co. xvii
 Bur, Lawrence, European Exch'ge, xxxiii
 Byrnes, John J., Carpets, etc. xxvii
 Cabinet Makers, Thompson & Shore, xxxiv
 Caldwell, J. E. & Co., Jewelers xxx
 Carpets, etc., John J. Byrnes. xxvii
 Carpenter and Builder, Jos. Price, xxxiii
 Caterers, Augustine & Baptiste v
 Catholic T. A. News, Bradley Brothers, xii
 Catholic Publishers, Balt. Pub. Co. xiv
 Catholic Publishers, H. S. Kilner & Co., xxxiii
 Cath. Hist. Researches, M. I. J. Griffin, xxiv
 Catholic Hist. Books, Benziger Bros., xxv
 Celebrated Day's Soap xxviii
 Cemetery Enclosures, Comber xxiii
 Chas. W. Young & Co., Borax Soap. xx
 Chemists', Pharm., Ott & Nicoud v
 Cherbourg Park, Building Lots xvii
 Chestnut Hill, Mt. St. Joseph's vii
 Choice Lantern Slides, C. T. Fellows, xxxiii
 Christ, Sower Company, Ed. Pub. xi
 Christy's, Wm. M., Sons & Co. xxix
 Chromo Cards, Wm. J. Dornan x
 Church Ornaments, Fr. Pustet & Co., ii
 Church Decorations in Oil, A. Ertle, xxxiv
 Church Decoration, J. & R. Lamb xxxvii
 Cigars, High Grade, John J. Farley xxi
 Cleary, Thos. R., Undertaker xxi
 Clothing, &c., Phil. J. Walsh xix
 Coachmen's Waterproofs, Town Bros., xvi
 Coal, Dooner & Ryan i
 Comber, Daniel J., Granite Works xxiii
 College of Physicians and Surgeons. vi
 College, Villanova ix
 College, St. Joseph's Seminary and, ix
 College, Medico-Chirurgical of Phila., xiii
 College, St. John's, Fordham, N. Y., xv
 College, Loyola, S. J., Baltimore, Md., xv
 College, Jefferson, Medical of Phila., xv
 College, St. Vincent's, Pa. xxv
 College, Manhattan, 1st page cover
 Colleges, Stationery Supplies for, xxxviii
 Colored Missions, St. Joseph's Sem., ix
 Combination Fixtures, Thack. Mfg. Co., iv
 Conway, William, Pure Oleine Soap, iii
 Conway's, F., Sons, Oleine Soap xxv
 Cook & Brother, Hosiery, &c xvi
 Cross, Stations of the, Mayer & Co., xxxvii
 Dannenberg & Co., Altar Wines xx
 Day & Frick, Soap xxviii
 Decorations, Interior, John F. Walsh, v
 DeMorat, Studio, Portrait, &c xxii
 Dictionary, the New Webster's x
 Donahoe's Monthly Magazine xiii
 Dooner & Ryan, Coal i
 Dornan, W. J., Printer x
 Doyle, W. H., back bone and 4th page cover
 Durable Furniture, &c., D. Gallagher, xv
 Dry Goods, Phil. J. Walsh xix
 Dry Goods, Edson, Moore & Co. xiii
 Durang, Edwin F., Architect xx
 Dye Stuffs, Ott & Nicoud v
 Easy Walking Shoes, Hallahan's xx
 Edson Moore & Co., Dry Goods, etc., xiii
 Educational Publishers xi
 Elastic Goods, D. W. Kolbe & Son xxix
 Electroliters, Thackara Mfg. Co. iv
 Employment Bureau, T. H. Bambrick, ii
 Emulsion Cod Liver Oil, Baker & Co., iii
 European Passage Agency, Bur, L., xxxiii
 European Passage Agency, McGrath, xxi
 Equitable Trust Co., Phila. xxxii
 Fashleman & Craig, Shirts. xxiii
 Ecclesiastical Review, American xxxvii
 Eyeglasses, Joseph Zentmayer xiv
 Ertle, Church Decorator in Oil xxxiv
 Faus, Printers of, Wm. J. Dornan, x
 Farley, John J., High Grade Cigars, xxi
 Ferris, Joseph, Tailor and Importer, xxxiii
 Finest French Calf Shoes, Hallahan, iv
 Fire Ins. Agency, Prevost & Herring, xxii
 Flaherty & Keating, Flour xxii
 Footwear, Men's Stylish, Hallahan iv
 Forrest Laundry, C. J. Miller xxvii
 Frick & Day's Soap xxviii
 Furnishing Undertaker, T. R. Cleary, xxi
 Furniture & Bedding, D. Gallagher, xv
 Furniture, Phil J. Walsh xix
 Furniture Polish, Thomp. & Shore xxxiv
 Framing of Pictures, Newman's xxxiv
 Gallagher, D. J. & Co., Printers xxxviii
 Gallagher, Daniel, Furniture, etc. xv
 Garland Stoves and Ranges xxx
 Gautschl, Henry & Son xviii
 Gas and Electrical Combinations iv
 Gas Light Co., fourth page cover.

INDEX OF ADVERTISEMENTS.

Goodyear's Rub. Goods, Town & Bros., xvi
 Granite Works, Daniel J. Comber, xxiii
 Griffin, Martin I. J. Researches, xxiv
 Hallahan, Men's Stylish Footwear, iv
 Hallahan's Easy Walking Shoes, xx
 Hansbury, H. B., De Morat Studio, xxii
 History Cath. Church, Benziger Bros., xxv
 Hosiery, etc., Cook & Brother, xvi
 Homoletic Sup. Am. Eccles. Review, xxxvii
 Hoyt & Co., Merchant Tailors, xxxiv
 Hutchison Mahlon, Altar Wines, v
 Insurance Life, Vanuxem & Co., i
 Ins. Agency, Fire, Prevost & Herring, xxii
 Instruments, Surgical, Wm. Snowden, xiv
 Interior Decorations, John F. Walsh, v
 International Dictionary, Webster's, x
 Inman Line, Peter Wright & Sons, xv
 Jaeger, Dr., Woolen Sys. S. C. Hancock, i
 Keating & Flaherty, Flour, xxii
 Kelso, Robert, Bedsteads, xxx
 Keystone Shirt Company, xxxiii
 Kilner, H. L. & Co., Cath. Pubs., etc., xxiii
 Kolbe, D. W., & Son, Surg. app. etc., xxxi
 Lamb, J. & R., third page cover
 Landreth & Sons, Seeds, third page cover
 Latta & Mulconroy, Ind. Rub. Goods, xxxi
 Laundry, Neptune, xxi
 Laundry, Forrest, C. J. Miller, xxvii
 Lingg & Brother, Jewelers, xxx
 Loyola College, S. J., xv
 Magazine, Monthly, Donahue's, xiii
 Mfg. of High Grade Cigars, J. J. Farley, xxi
 Mfg. of Blank Books, Stuart Bros., xxiii
 Mfg. of Art-Stained Glass, W. Reith, xxvii
 Manufacturer of Vestments, xxxvi
 Manhattan College, first page cover
 Maps, E. R. Smith & Co., xxxi
 McKay's Book Store, 2d page cover
 McLoskey, L. J., & Co., Varnish, xxiii
 McFadden Co., Mechanics' Tools, etc., xxii
 McGrath, H., Europ. Passage Agency, xxi
 McVey, John J., Books, 3d page cover
 Mechanics' Tools, McFadden Co., xxii
 Medico Chirurgical College, Phila., xiii
 Men's Stylish Footwear, Hallahan, iv
 Merchant Tailors, John Stiltz & Son, xxvii
 Merchant Tailors, F. A. Hoyt & Co., xxiv
 Mayer & Co., Stained Glass, etc., xxvi
 Michigan Stove Company, xxx
 Microscopes, etc., Zentmeyer, xiv
 Mimeograph, Edison's, Abbey, xxi
 Missals, Fr., Pustet & Co., ii
 Mulconroy & Latta, Ind. Rub. Goods, xxxi
 Mus. Boxes, H. Gautschi & Son, xviii
 Mutual Life Ins., Penn., 2d page cover
 Neptune Laundry, xxi
 Newman's Art Store, xxxiv
 News, Catholic T. A. B., xii
 Notre Dame Academy, xi
 Oberteuffer & Marlin, bookbinders, xiii
 Old Books, McKay's, 2d page cover
 Old Estab. Jewelers, Lingg & Bro., xxx
 Oleine Soap, F. Conway's Sons, xxv
 Oleine Soap, Pure, William Conway's, iii
 Office Specialty Mfg. Co., xxxv
 Optician, Joseph Zentmeyer, xiv
 Ott & Nicoud, Pharmac. Chemists, v
 Park, Cherbourg, Building Lots, xvii
 Parlor Mirrors, Newman's, xxxiv
 Parochial Schools, Printing, xxxviii
 Pearl Borax Soap, C. W. Young & Co., xx
 Penn Globe Gaslight Co., 4th page cover
 Penn Mutual Ins. Co., 2d page cover
 Pharmac. Chemists, Ott & Nicoud, v
 Philadelphia Record, xviii
 Physicians and Surgeons, College of, vi
 Prevost & Herring, Fire Ins. Agency, xxii
 Price, Joseph, Carpenter & Builder, xxxiii
 Printer, Wm. J. Dornan, x
 Printers, Bradley Brothers, xii
 Prts and Bk Bkmks, Altemus & Co., xiii

Printers, Wm. M. Christy Sons & Co., xxix
 Ptg Sta. Sup., D. J. Gallagher & Co., xxxviii
 Plumbing, W. H. Doyle, 4th p. c, backbone
 Publishers, Cath., Balt. Pub. Co., xiv
 Publishers, Educ., Christ. Sower Co., xi
 Purveyors, M. F. Augustine & Sons, xxi
 Pustet Fr. & Co., Missals, Breviaries, ii
 Record, Philadelphia, viii
 Reith Wm., Art Stained-glass Mfg., xxvii
 Remington Standard Typewriter, xvi
 Restaurateurs, M. F. Augustine & Son, xxi
 Ready-made Cloth., F. A. Hoyt & Co., xxxiv
 Rubber Goods, Latta & Mulconroy, xxxi
 Ryan, Wm. H., Mgr. Cherb. Park Co., xvii
 Sacred Heart Acad., Torresdale, xi
 Safe Deposit Surety Co., City Trust, xl
 Sanitary Woolen System, Dr. Jaeger's, xl
 Saving Fund Society, Phila., xxxiii
 Seminaries, Printing and Stat. for, xxxviii
 Sermon Sketches, Eccles. Review, xxxvii
 Shannon, System of Filing Letters, xxxv
 Shirts, Eshleman & Craig, xxxiii
 Shirt Company, Keystone, xxxiii
 Short Sermons, Am. Eccles. Review, xxxvii
 Silverware, Lingg & Brothers, xxx
 Silversmiths, J. E. Caldwell & Co., xxx
 Slattery, Rev. J. R., St. Joseph's Semi., ix
 Smith & Co., Maps, xxxi
 Snowden, Wm., Surg. Inst. and Trusses, xiv
 Soap, Pure Oleine, Wm. Conway, iii
 Soap, Oleine, Francis Conway's Sons, xxv
 Sower, Christ, Co., Edu'l Publishers, xi
 St. John's College, Fordham, N. Y., xv
 St. Joseph's Sem. for Col'd Missions, ix
 St. Joseph's Academy, Seton Hill, x
 St. Mary's Academic Institute, Ind., xiii
 St. Vincent's College, xxv
 St. Xavier's Academy, West. Co., Pa., xxxvii
 Stained Glass, Mayer & Co., xxvi
 Stained Glass Mfg., Wm. Reith, xxvii
 Standard, Remington, Typewriter, xvi
 Stationer, Wm. M. Christy Sons & Co., xxix
 Stationery Sup., D. J. Gallagher & Co., xxxviii
 Stations of the Cross, Mayer & Co., xxvi
 Spectacles, Joseph Zentmeyer, xiv
 St'mship Ticket Agt. T. H. Bambrick, ii
 Stereoscopic Views, C. T. Fellows, xxiii
 Stiltz & Son, Merchant Tailors, xxvii
 Stove Company, Michigan, xxx
 Stuart Brothers, Blank Book Mfgs., xxiii
 Stylish Footwear, Hallahan, iv
 Subscription Rates, Phila Record, viii
 Surgical Instruments, Wm. Snowden, xiv
 Surgical and Artificial Appliances, xxix
 Tailor and Importer, Joseph Ferris, xxxiii
 Thackara Mfg. Co., Altar Ornaments, iv
 Thompson & Shore, Cabinet Makers, xxxiv
 Tiers, Joseph, Altar Wines, v
 Tobias, Jos. F., Altar Wines, v
 Town & Brother, Rubber Goods, xvi
 Trau, J. Ph., Diamonds, Watches, xxxi
 Trust Co., Equitable, xxxiii
 Trust Co., City, and Safe Deposit, xl
 Typewriter, Remington Standard, xvi
 Undertaker, George A. Brennan, xxix
 Undertaker Furnishing, T. R. Cleary, xxi
 Vanuxem & Co., New York Life Ins., i
 Villanova College, ix
 Vollath & Wadlinger, Vestments, xxxvi
 Walsh, John F., Wall Paper, v
 Walsh, Phil. J., xix
 Watch, \$75, Bailey, Banks & Biddle, v
 Watches, J. Ph. Trau, xxxi
 Watches, Lingg & Brother, xxx
 Waterproof Clothing, xvi
 Webster's New Dictionary, x
 Woolen System Co., Dr. Jaeger's, i
 Wright, Peter & Sons, Stimpson Lines, xi
 Young, Chas. W., & Co., Borax Soap, xx
 Zentmeyer Joseph, Microscopes, etc., xiv

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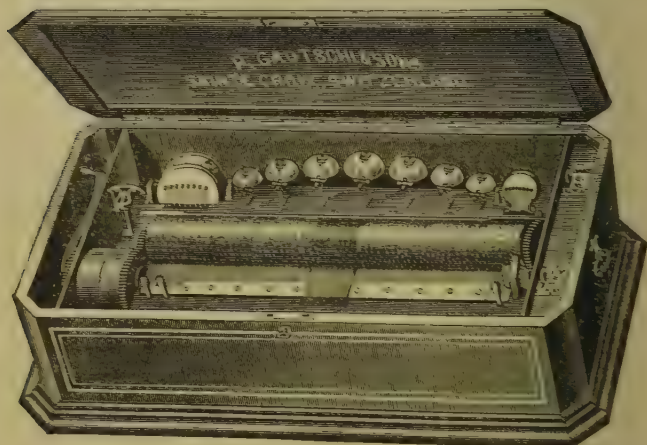
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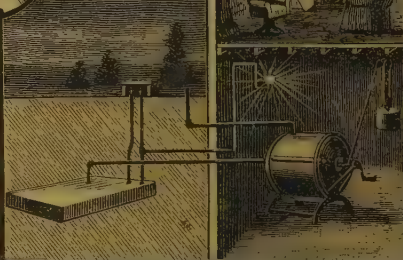
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